



A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHILOSOPHY, PSYCHOLOGY, AND PRACTICE OF

SPIRITUALISM.

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A GENTLEMAN'S SPIRIT PHOTOGRAPHED IN PARIS WHILE HIS BODY WAS ASLEEP IN LONDON.*

(From *Human Nature*, March, 1875.)

The remarkable results obtained by the Comte de Bullet led me to speculate whether it might not be possible to obtain similar success with another sitter. The action of the incarnated spirit beyond the limits of the body which it occupies is a familiar fact to me. I have known many such cases, and have from early years been used "to leave the body"—i.e., to find my spirit acting independently of the physical body through which it usually manifests. Long before I became practically acquainted with the phenomena of Modern Spiritualism, I knew of recorded cases of the exercise of this power, and was dimly conscious of its existence in myself. It seemed, then, that a plan might be arranged to obtain on the sensitised plate a permanent record of the presence of an embodied spirit, apart from its physical body, in the case of one who is familiar with the trans-corporeal action of spirit. Such an arrangement was actually made by my friend Mr. Gledstanes of Paris. He agreed to present himself at M. Buguet's studio at 11 a.m. on Sunday, January 31st last, and to pose as soon after his arrival as possible. As a matter of fact, he did pose at 11.15 a.m. Paris time, or 11.5 London time.

On the first half of the plate first exposed appeared a faint and indistinct image of my face. The features were barely discernible, but Mr. Gledstanes has no doubt that they are mine. A second exposure at 11.25 (Paris) or—there being a difference of ten minutes in time between the two places—11.15 (London) produced a perfect result. The first half of the plate contains a decided likeness of me; the second half one of an old man with a very striking head and commanding figure. The portrait of the latter is quite unmistakable; none who has seen me in the flesh could fail to recognise it. The eyes are closed, and the face bears the indelible look of trance which is known to all who have been much with trance mediums. The body is shrouded in the same sort of fluidic drapery which I have before described; but, whereas most of the spirit-forms come, as I have said, behind the sitter, and seem, as it were, to draw their sustaining influence from him in some degree at least, here it is not so. The figure is at some distance from Mr. Gledstanes, and looks as though it was supported by unseen power, independent alike of itself and him. The form gives the idea of being smaller than I am naturally, and the features are those of an entranced person; in all other respects it is a perfect likeness of myself. The expression and difference in size and general appearance are valuable as additional tests, if any are needed, of the genuineness of this extraordinary picture. The only person present in M. Buguet's studio, beside myself, were Mr. Gledstanes, the sitter, and the Comte de Bullet. The Count, I may here say in passing, after my experiment was concluded, was successful in again obtaining a picture of his sister who lives in Baltimore.

I turn now to my own part in the experiment. At the time when the photographs were taken I was lying in bed in London in a state of deep trance. I had a half-consciousness of awaking at 10.25 a.m. I looked at my watch, and almost im-

mediately fell into a state of dreamy listlessness between sleep and waking. The sound of the church bells fell upon my ear, and I had a sort of flash of recollection of the experiment proposed for eleven o'clock. Complete unconsciousness supervened before that hour, probably very near to it, for I remember the sound of the bells as I lost consciousness. The clock, therefore, had not struck. The *Daily News* lately devoted some columns of space, which might have been better used, to describing how certain people are used to dream that they are being levitated. I could, had it been worth while, have supplied the Editor with an account of another sensation which precedes deep sleep with me. It is a very old experience of mine to see multitudes of birds sailing past my eyes, on and on in vast flocks, passing away into space, just as deep sleep is coming upon me. I have also had the same sensation at a seance before being entranced. This feeling was present on this occasion, and is the last of which I was conscious. When I regained consciousness my watch by my bedside marked 11.47 a.m. I had therefore lost about forty-seven or fifty minutes. About this interval I have no recollection whatever. It is an absolute blank, as is all the time during which I am completely entranced. Long addresses are given through me, abstruse questions answered, various phenomena present themselves, and I am as ignorant as though I were not present. I have no recollection whatever of anything that occurs or is said, and am compelled to depend entirely on the records taken by some of those present.

So it was on this occasion. I am informed that it was necessary to keep the spirit in a state of perfect passivity to avoid risk; and accordingly my memory is a perfect blank as to that three-quarters of an hour. Indeed, during the whole day I was more or less under trance influence. I went about 3.30 p.m. to dine with my friends Dr. and Mrs. Speer, and they noticed at once the peculiar expression of feature which they know to indicate partial trance influence over me. I did not fully recover from it until I had another night's rest. On Monday morning, about six o'clock, I woke up from a natural sleep fresh and invigorated. No sooner had I begun to dress than I heard the voice speaking to me. (It is necessary to explain that I have for some time past received communications by means of an external voice, which is not objective, inasmuch as it is not audible to others, but which seems to be borne to my ear from a distance, as though on a soft breeze. I not infrequently feel a gentle movement of the air as I hear the low but perfectly distinct tones of the voice. It is always clear, and sounds as though from a distance, borne on a soft breeze, and perceptible by spiritual faculties. This is as near a description as I can give; and many who have had similar sensations will recognise my description.) On this particular morning the voice was louder than usual, and other voices were there too. I do not remember noticing excitement in the tone before, but now the ring of the voice was louder, and showed perceptible excitement. Bit by bit the information was conveyed to me that my spirit-friends had planned and executed the matter successfully. Details were given, and I requested that they might be given in writing, so that my memory might not play any tricks. From my book in which the messages were automatically written through my hand, I extract the information with exact accuracy.

The date was Monday, Feb. 1, the place, my own rooms, the time, 7.10 a.m. The communication, written through my hand

*We extract this article from the series of interesting papers on spirit photography by "M. A." (*Oxley*) appearing monthly in our contemporary. The opening sentence alludes to facts recorded in the February number of *Human Nature*.

purpose of eliciting opinions than as an expression of my own sentiments as to its merits as a somewhat near approach to a satisfactory natural theory. — *Thine, yours truly,* T. P. BARRETT.

OR "NATURAL SPIRITUALISM," DECEMBER 28, 1861.

SPRITUAL PHOTOGRAPHIC SEANCE.

In accordance with the announcements that appeared in the *Medium* of last week respecting the photographic seance proposed for Friday, the 26th ult., a number of intelligent and eager investigators of this class of phenomena had collected in the seance room of the Spiritual Institution some time before the commencement of the operations. The magnifying lamp which furnished the light requisite for the process was determined with considerable interest, which was perhaps augmented by the information that it had done considerable service in the marvellous engineering works of the Mont Cenis Tunnel. Mr. Parkes (the photographer) having completed the necessary preliminaries and announced that he was ready to commence operations, some pleasing excitement was evinced by several candidates for the first sitting, which, by a strange direction of circumstances, fell to a gentleman who claims to be the first to introduce spiritual photography into England, one of which he exhibited taken eleven years ago, and who, on Friday last, inaugurated the first public attempt of what we trust may develop into a series of most interesting and well-rewarded experiments, and if we may judge by the strikingly rapid appearance of no less than eleven spiritual figures springing into active life, as it were, under the action of the developer, in the full view of the eagerly observing audience, surely the dwellers on the "other side" gave a hearty and encouraging response to the efforts made upon this, and doubtless much of the power was attributable to several mediums present, especially Mr. W. Wallace, who kindly assisted in the operations. The result of the second sitting was a much less vigorous portrayal. A test was somewhat judiciously proposed in course of the procedure, and executed under the supervision of one of the audience, which seems to have called forth an extraordinary feat of the operating agency, resulting in a double bust joined inversely, a double which for subtlety and grace was worthy of the finest white marble.

The last striking elements of power were devoted to the third plate, and the result was of a decidedly disturbed and hazy character, but the effort was sufficiently rewarded to evince its decided presence. And thus closed one of the most interesting and pleasant seances it has been our mission to describe. Arrangements are on foot for another such, which we hope will take place this night week.

MISS SHOWERS'S MEDIUMSHIP.

To the Editor of the *Medium*.—Sir, Last Saturday evening a spiritual seance was held at the residence of Mrs. Makdougall Gregory, 21, Green Street, Grosvenor Square. The medium was Miss Showers, and among those present were Mrs. Gregory and her friends, Lady Bayleigh, Mrs. Wiseman, Mrs. Showers, Miss Kinsbury, Miss Lettie Fowler, the Hon. Richard Sturt, General Brewster, Mr. G. Sutherland, Mr. Harrison, Mr. Haggard, and Captain J. James.

We had first, of all, the dark seance, six or seven of the guests sitting at a table with the medium, whose hands were held by her immediate neighbours.

The table was tilted and moved in various directions, and repeatedly rose clear from the floor, coming down again with considerable force, in a manner which, I think, must have quite satisfied the members of the circle, that the several movements were not caused by any individual member of the company. During this seance a large glass vase was taken from another part of the room and placed on the centre of the table at which we were seated.

Peter's powerful and cheerful voice now suddenly startled us, and he certainly kept the company alive with his smart sayings and repartees.

Being asked to sing he instantly complied, and sang several songs, to which Miss Showers played an accompaniment, his fine, powerful, baritone voice astonishing and delighting the assembled guests, some of whom I believe now heard him for the first time.

Peter then, with the assistance of "Lenore," "Florence," and a spirit who is supposed to have been extremely aged when she died—and whose cracked voice, certainly confirmed the supposition—sang a quartette, in which the fine soprano voice of Florence contrasted well with "Peter's" deep, and, I may say, resonant tones.

The spirit of a young child, who is known by the name of "Isabel," then favoured us with two little songs, interesting from the childish voice and dainty words.

On the conclusion of the dark seance, Miss Showers, dressed in black velvet, reclined on a sofa placed in a portion of the room, separated from the company by a curtain. "Peter" then directed the guests to stand in front of the curtain, holding each other's hands, and forming a horseshoe ring.

He then, during the process of entrancing his medium and materialising the spirit "Florence," treated us to several songs, concluding with a hymn, which signalled the approach of "Florence," who soon made her appearance, dressed in long white robes, with a kind of turban round her head, and a white veil of fine material covering but not concealing her features. Having by degrees accustomed herself to the light, and gathered sufficient power, she allowed the different members of the circle to approach close to her, to touch her hand, and minutely inspect her features.

I could not discover the slightest resemblance between the spirit and her medium, and that appeared to be the opinion of several other members of the circle.

"Florence" allowed me to pass my forefinger down from the root to the tip of her nose, which I found by the evidence of both sight and touch to be of totally different shape to that of the medium.

Some of those present being strangers, were not allowed by Florence to approach very near to her, but others, to whose presence she was accustomed, were permitted to come almost in contact with her.

It was observed that this spirit, who is much taller than her medium, occasionally dwindled down some inches, shorter than her original height, and as she regained power would become as tall as at her first appearance. It was also suggested by "Lenore" that her general appearance

ance, features, height, and manners formed a marked contrast to her sister spirit.

"Florence" is grave and dignified, her features very beautiful, but her eyes having a peculiar unearthly expression, whereas "Lenore" was merry, light-hearted, and as a conversationalist, apparently very particular about the sit of her robes, and evidently and a little vain of her hair feet.

"Lenore" then led Mr. Harrison into the back room forming the cabinet, and no doubt he will give his own account of what he observed.

Miss Lottie Fowler was also taken to the sofa on which the medium was reclining, and reported that she felt the velvet dress, and a hand and face, which she was convinced belonged to the medium.

In conclusion, I wish to observe that I sat close to where "Lenore" was standing, and am firmly convinced that her attention may say—that the tiny bare feet which kept continually peeping from beneath the long white robes, were veritable feet, and doubtless white ones.

This is perhaps an unfortunate conclusion of mine, for could the mouse theory be established, we might have, with Mr. Harrison's famous trained monkey, the nucleus of a new and most interesting "happy family."

Tottenham, 2nd March, 1875.

MATERIALISATION OF "JOHN KING."

On Saturday evening, February 13th, I had the great pleasure of being present at Mr. Williams's seance held at 41, Lamb's Conduit Street, where I had the opportunity of observing an extraordinary event.

I think it should be the wish of every Spiritualist to witness the truly wonderful manifestations that are constantly taking place in and near to London; but above all, materialisation, and identification, of spirit-friends are by far the most important.

I could relate much of what occurred at Mr. Williams's seance of an interesting character, but will not take of your valuable space beyond sufficient to record a few facts concerning the materialisation of this energetic spirit. After witnessing such, the spirit said he would try to make himself seen to us. Mr. Williams, drew near to the cabinet—indeed so close that no person could go in or come out of the cabinet without us moving away. Mr. Williams entered the cabinet, leaving the door open. The light was then put out, and the circle joined in singing a hymn. In a few minutes a soft luminous cloud, about two feet square, was seen by all of us at the door of the cabinet, waiting there a moment or so; then slowly advanced right over the table, round which we were sitting, when the head and bust of a well-formed man was seen by all of us, as real and life-like as myself. He held in his hand a substance that emitted a soft blue light, by which the spirit-form could be seen.

I saw the muscles of his face move, and heard his voice. He conversed with each one of us in turn, addressing us by name. At one moment his face would be near the top and centre of the table, and then slowly rise until he seemed to touch the ceiling. While there, and when quite close, he spoke to the circle. Sometimes we could distinctly hear Mr. Williams in his cabinet at the same time. Still further, I will state that between Mr. Williams and the spirit "John King" there does not exist the slightest resemblance in form, features, or voice.

Before leaving, the spirit came across the table to me, his face close to mine, and said "Katie" desires me to say to George she cannot come to-night. She remembers you." In answer to a question, he said, "The circle at Sandhurst is doing well, and grasped my hand, saying, "Good night, George," then shook hands with each one, and he was gone—I think not to rest, but to work for the benefit of those on earth whom he feels so great an interest.—I am, yours fraternally, George A. Snow.

PERMEABILITY OF MATTER.

To the Editor.—Dear Sir, I think I can supplement the evidence Mr. Collen brings forward under this head, from the experiments of recognised science. The analogy by which I always endeavour to make credible to biggers or sceptics the passage of Mrs. Guppy, or a dining-room table through a lath-and-plaster ceiling without, perhaps, any half-healed place of exit, is that of the phenomena exhibited by what chemists know as *crystalloid* and *colloid* substances. These are names given to two states of matter, often readily convertible into another, as when the colloid starch is converted into the crystalloid sugar, but yet presenting remarkable differences; for crystalloids can with readiness pass through animal membranes, such as bladder, and through colloids, whilst the latter are unable to do either the one or the other. Thus all our food has to be converted from the colloid state into the crystalloid before it is capable of passing through the dividing membrane into the vessels that supply the blood.

In close connection with this is the curious fact, recently discovered by physiologists, that the corpuscles of the blood, little bodies about 1/400th of an inch in diameter, can pass through the walls of the capillaries, or the blood-vessels into which the arteries ultimately divide, without leaving a trace of their passage. Now the walls of these capillaries are absolutely structureless, that is, present no pores, or other openings, under the microscope, so that here is a real passage of matter through matter, on a very small scale. But even this is understating the case—witness the following passage from an address of Professor Redfern to the Biological Section of the British Association this year:—"They (i.e. the blood-corpuscles) do in fact move through the walls of the blood-passages, and wander about freely in what we call solid tissues." Not Mrs. Guppy herself said "I said to 'wander about freely' through a whole row of houses, so that the recognised barriers of science are still ahead of ours, at least on a miniature scale." One more quotation from Professor Redfern will suffice. It is a statement of membranes (i.e. the skin and mucous membranes), the walls of blood-vessels, and cells are made up of colloidal matter; we can easily understand how they are penetrated by crystalloids, and in like manner it is perfectly possible that they may be traversed by other substances in solid form, as, for instance, the walls of blood-vessels by the corpuscles of the blood."

Professor Redfern's speech may be found in *Nature* for August 20th, 1874. The distinction between crystalloids and colloids will be given in any manual of chemistry, or in the *Encyclopædia Britannica*, 9th edition, 1875.

THE BIBLE OF THE FUTURE

A Cincinnati paper gives the following specimen of what is to be the Bible of the Future. It is hoped that the whole work will be finished and ready for publication by about the same time when the two revising companies in England will have completed their task.

1. Primarily the Unknowable moved upon cosmos and evolved protoplasm; and protoplasm was inorganic and undifferentiated, containing all things in potential energy; and a spirit of evolution moved upon the fluid mass.

2. And the Unknowable said, Let atoms attract; and their contact begat light, heat, and electricity.

3. And the Unconditioned differentiated the atoms, each after its kind; and their combinations begat rocky air, and water.

4. And there went out a spirit of evolution from the Unconditioned, and working in protoplasm by accretion and absorption produced the organic cell.

5. And cell by nutrition evolved primordial germ, and germ evolved protogens, and protogens begat cozoon, and cozoon begat monad, and monad begat animalcules.

6. And animalcules begat ephemera; then began creeping things to multiply on the face of the earth.

7. And earthy atom in vegetable protoplasm begat the molecule, and thence came all grass and every herb in the earth.

8. And animalcules in the water evolved fins, tails, claws, and scales; and in the air wings and beaks; and on the land they sprouted such organs as were necessary as played upon by the environment.

9. And mollusca begat articulates, and articulates begat vertebrate.

10. Now these are the generations of the higher vertebrates in the cosmic period that the Unknowable evolved the bipedal mammalia.

11. And every man of the earth, while he was yet a monkey and the horse while he was a hipparion, and the hipparion before he was an orodon.

12. Out of the ascidian came the amphibian, and begat the pentadactyle, and the pentadactyle, by inheritance and selection, produced the tylobate, from which are the simiads in all their tribes.

13. And out of the simiads the lemur prevailed above his fellows, and produced the platyrhine monkey.

14. And the platyrhine begat the catarrhine, and the catarrhine monkey begat the anthropoid type, and this type begat the longimanous orang, and the orang begat the chimpanzee, and the chimpanzee evolved the what-is-it.

15. And the what-is-it went into the land of Nod and took him a wife of the longimanous gibbons.

16. And in process of the cosmic period were born unto them and their children the anthropomorphic primordial types.

17. The hominidulus, the prognathus, the troglodyte, the autodethon, the teregan—these are the generations of primeval man.

18. And primeval man was naked and not ashamed, but lived in quadrumanous innocence, and struggled mightily to harmonise with the environment.

19. And by inheritance and natural selection did he progress from the stable and hominidulus to the complex and heterogeneous—for the weakest died and the strongest grew and multiplied.

20. And man grew a thumb for that he had need of it, and developed capacities for prey.

21. For, behold, the swiftest man caught the most animals, and the swiftest animals got away from the most men; wherefore the slowest animals were eaten and the slow men starved to death.

22. And as types were differentiated the weaker types continually disappeared.

23. And the earth was filled with violence; for man strove with man, and tribe with tribe, whereby they killed off the weak and foolish and secured the survival of the fittest.

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THE GOSPEL OF BLOOD

We have received from a Liverpool correspondent a copy of the *Liverpool Mercury* containing a letter from a Country Parson, who suggests the blasphemous nature of the parable of the Prodigal Son according to D. L. Moody. Here is the wind-up of the affair:

"And the son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son. Then said the father unto the servants, Bring forth the robe and lay it on him, and put chains about his hands, and fetters about his feet, and make ready the sword, and let us kill him, for without shedding of blood there is no remission."

Now, the elder son was in the field, and as he came and drew nigh to the house, heard the weeping and the tumult. And he called one of the servants, and asked him what these things meant. And he said, "Thy brother is come, and thy father maketh ready to slay him; for the wages of sin is death." And he came unto his father and said, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandments; let me therefore suffer in my brother's room, that his sins may be forgiven him." And his father answered and said, "Good is the word that thou hast spoken. It is meet that my law should be honoured in the eyes of my servants. I will do, therefore, even as thou hast said, and slay thee, and after that I will pardon thy brother, for without shedding of blood there is no remission."

Portraits of this Moody individual seem to indicate that he looks well after his own blood. Possibly the parable is only one of his "moods" to be forgotten when spent.

THE UNIVERSALITY OF SPIRITUALISM

To the Editor, Sir,—I am grieved to see that the old religious dogmatic element is cropping up again amongst Spiritualists in the discussion inaugurated by Miss Hay. In Spiritualism, as in every creed that has ever existed on this earth, the attempt has been to prove the existence of man after death. Whether with Ormuzd in Zoroastrianism, or with Ahirman in Dutsakh; or in the Nirvana of Buddha; or in the Heaven or Hell of the Christian, man has attempted to solve the mystery of his future existence. But, with the exception of the Buddhist creed, which in a manner teaches progression in a future life, the only creed which distinctly and universally, by the mouths of all its teachers, preaches a progressive life in the future is Modern Spiritualism. It differs from every other creed in professing to give demonstrative proofs of the conscious existence of those who have passed from this life. It is either a monstrous delusion, or it solves the "To be, or not to be"; and "That bourne from which no traveller returns" is (if it be true) a thing of the past.

To those who allow these claims, it seems to me to be the height of absurdity to raise a theological discussion. The objection to all theology has been the impossibility of giving objective proof, and that no process of verification was possible.

Listen to the eloquent words of Henry Giles: "Bring what solution we may to this problem of measureless alternatives, whether by Reason, Scripture, or the Church, faith will never stand for fact, for the faintest confidence for actual consciousness. The man of great and thoughtful nature, therefore, who grapples in real earnest with this problem, however satisfied he may be with his own solution of it, however implicit may be his trust, however assured his convictions, will yet often bow down before the awful veil that shrouds the endless future, put his finger on his lips, and weep, and weep in silence." If, therefore, these proofs for the first time are given, and stand the test of critical investigation, it is evident that if any theological dogma does not agree with these proofs, then that the dogma must be rejected, for we cannot know the dogma to be true.

Christianity, whether it be of Christ or Paul, does not teach progressive life in the future. Such teaching has never been heard of in any sect of Christians up to the present moment. It has been either angel or devil.

It appears to me that the attempt to reconcile the spiritual belief with the Christian dogmas is an example of the old, old difficulty of getting rid of early religious training.

Another fatal objection to the minds of many has been the narrowness of every faith. In a world containing twelve hundred millions of human beings, any exclusive belief giving future bliss to its followers, to the exclusion of the votaries of other faiths, carries to anyone capable of a wide generalisation its own refutation. The wide and all-embracing of Spiritualism is not the least of its charms, and to introduce the *eternum theologicum* into this new, broad, free, moral, and intellectual pastime, is, I venture to say, a great mistake.

Why try to prove what can never be proved, or attempt to refute what can never be refuted?

As Carlyle says, "we are but minnows in a rivulet." Knowing nothing of the mighty ocean beyond. Let us take what we can get thankfully, and be glad that we can, in a sceptical age, get something that looks like proof of a future life.

Let us take a wide, broad view of this new thing; and remember that Wallace says, "That is only answered which is answered at its best." Yours, C. C. R.

The Reform Club, Feb. 28th, 1875.

Our part in this discussion is a very plain one. We read in a conscientious manner, to make a truthful sketch of Miss Hay's experiences, and show that though they failed her, that was no objection to Spiritualism, which is quite another matter. Our correspondent alludes to what has appeared elsewhere.—Ed. M.]

The *Guardian* publishes a letter from the Bishop of Lincoln to the Vicar of Oulton on the Wesleyan ministers' tombstone case. It contains the following expression: "Some of the ministers of the profane delusions of Spiritualism now designate themselves as 'reverend.' We may ask the clergy who designated them 'reverend'? Why, they reverendise one another, and so may the inmates of any nursery or lunatic asylum. We might also ask his 'grace,' what can be more profane than the postulates of Church theology, and more delusive to the soul that leans thereon? One other question: What can exceed the impertinence and bad manners of a man calling that a delusion which he has not investigated, but which millions have found to be facts?"

NEW PHENOMENON—PROGRESS IN THE PULPIT.

To the Editor, Dear Sir,—Readers of your "horrible" paper, as orthodox Christians call it, should without fail procure the *Christian Herald* newspaper, and read the lectures being delivered by Rev. J. Baldwin Brown on what he calls the "Miserable Doctrine of Annihilation." These lectures clearly show the struggles of a progressive mind issuing out of theological darkness into the light of freethought, although the lecturer is as yet only groping his way in the grey twilight of the divine truth which maketh the soul free indeed.

In Mr. Brown's quotations from President Edwards one almost sees the lurid flames of the nethermost pit and feels the sulphurous exhalations of the press's charnel-house, over which "Auld Olochie" we respectfully presume as the major-domo of a greater tyrant than him.

But as proof that Mr. Brown is only yet in the twilight we call attention to the fact that while he says that the idea of an eternal hell makes men atheists and infidels, because it is dishonouring to God, he still owns that this same God put his own son to a cruel death, and that this act of cruelty was dictated by divine love to the sinful children of men. Surely here is only a question of degree, and if God is love and no darkness in Him, then he could not be in any sense a party to an act of Jewish bigotry and intolerance, which too often finds its parallel among the godly folk of Christendom. However far Mr. Brown may be led, with his theological besom, he is at all events sweeping down some of the thicker cobwebs from the mental windows of his hearers and readers, and doing a work which you, sir, as a Spiritualist, could not do, seeing that you and all those who hear honest testimony to it, as far as they have proved it by evidence, are considered to be in league with old Horney, and therefore not to be listened to by respectable time-serving Mrs. Grundy.

I believe there are yet three more of these lectures to come, and what theory Mr. Brown may advance instead of the old one of roasting (seeing that he ignores both annihilation and universal restoration) will be of considerable interest to—well, I suppose to—anyone who cares about the matter.—Yours, &c., DELIVER.

SPIRITUALISM IN AMERICA.

to his career in Boston has turned out, as I anticipated, a perfect success. He has more than realized the expectations formed of him. His audiences increased on each occasion, and but for a snow-storm coming on at the time, a crowded house would have greeted him at the last lecture. This was a masterly effort, the subject being "The Nature and Location of the Spirit-world." It was a beautiful and glowing description of the next state of existence, delivered in sublime and poetical language, and made one feel a wish to be there. In speaking of the various occupations of spirit-life, the controlling intelligence remarked, "How much better than the orthodox notion of heaven, where the saints are described as singing hosannas to the Lord until they are hoarse." On leaving a complimentary benefit was got up by the Spiritualists Union, which realized the handsome sum of \$4 dollars. Both Mr. Morse and myself have received the greatest attention and kindness from the Boston friends, who seemed as sorry to part with us as we were to leave them. There is a desire existing for Mr. Morse to return for a much longer engagement, and my own opinion is that it will be some time before his inspired utterances are heard in England again. America, I believe, is destined to be his sphere of labour. If he return to England it will only be for a short time. His present engagements terminate at New York in July.

Since I last wrote I have had the opportunity of witnessing some very remarkable phenomena, which I will endeavour to give a brief account of. I was anxious, on reading an account in the *Manifesto*, of Mrs. Sunderland Cooper, to make her acquaintance. I called at her house, which happened to be in the same street I was located in, and found she was ill and from home, so I could not see her. I have attended two seances of Mrs. Hardy. This lady purposes to visit England in the summer. She is a trance-medium as well as physical. The two seances I attended were for the materialization of hands. A dining-table is used; it is open in the middle, and on the opening is placed a square box without bottom or side. A tablecloth is placed round the table to obscure the light, and this is nailed to the floor, which is carpeted and duly examined, and the choice of position of table left to the visitors. The spectators took their places in front of the open side of the box, the medium sitting at the table with her hands in sight. In a short time, a little singing having been indulged in, a hand appears. The question is asked, "Is it for me?" and the response is given, when the right person puts the question, by the hand moving three times. Under these circumstances, several hands appeared, which could not only be seen but touched. Among them was a baby's hand, with lace round the wrist, some of which was cut off with a pair of scissors; this was plain lace. On a larger female hand some beautiful ornamental lace appeared, some of which was also cut off. A large negro's hand also appeared; this was recognised as the hand of Sam, an individual well known in Boston. On the fingers of this hand, which was hairy, were placed several rings, which were carried away, and then reappeared, but only to disappear again. A ring was placed on a beautiful white hand, which disappeared for a moment, and then returned and placed the ring on the table. The nigger hand beat time to a tune with a ring against the side of the box. At the conclusion of the seance an examination was made underneath the table, the rings placed on the darkie's hand were found lying on the floor, but where was the lace from which the specimens were cut? There was no vestige left. Such are the principal incidents of these interesting seances. Mrs. Hardy and her husband favourably impressed me as being honest and truthful people, and good and sincere Spiritualists, and I have no doubt whatever of the genuineness of the mediumship and the integrity of the manifestation.

I also attended a seance at which a Mr. Cotton was medium. Communication was obtained by very decided raps, and the table was violently moved. So great was the power that I was raised, seated on the table, completely off the floor. The medium assured me that, in his presence, a table, placed in a box, would be played on if placed on the opposite side of the room to where he was sitting. He invited me to witness this at his house, but I did not have the opportunity of doing so.

Here, as in England, variety in the manifestations prevails. In Boston resides a Mrs. Thayer, a flower-medium. This lady is somewhat over thirty, a gentle, ladylike woman, of pleasing appearance, who does not look at all capable of practising anything in the shape of a fraud. Mrs. Thayer came to the house where we were stopping, and gave a sitting, at which a great variety of beautiful flowers were brought. There was also an orange attached to its stem, with leaves. Friend Morse was the most favoured, for, in addition to a beautiful assortment of flowers, a live slate-coloured pigeon was found in front of him. The seance was considered a success, but it was not given under test conditions. The medium came accompanied by a friend, and there were others present not known to us. We were in a position to say we believed it to be genuine, but could not affirm it to be so. Desirous that we should be satisfied, Mrs. Thayer offered to give us a seance under test conditions. The next time, therefore, she came alone. All present were known to us, and every precaution was taken to guard against fraud. Mrs. Thayer was searched by two ladies, and after her admission into the room the door was locked and papered. She took her seat at the middle of a long table. Those who sat beside her placed their chairs on the medium's dress. The room was placed in darkness, and singing resorted to. In about ten minutes an examination was made, and lying in front of nearly everyone was a flower, in some cases two or three. I had a japonica, a large lily, a large leaf, and a small flower I do not know the name of. One lady had a beautiful rosebud placed on her breast. On this occasion friend Morse was left out in the cold. He was sitting at the end of the table, and had nothing. A change of position was suggested, and Mr. Morse and I then sat on each side of the medium, next but one to her. Those who sat next her took the precaution to place their chairs on the lady's dress as before. In about three minutes a light was struck, and wonderful to state, two beautiful white doves were discovered, one in front of me and one in Mr. Morse's lap. Surprise and pleasure were manifested on all hands. The birds will be taken care of, and alive or dead will be brought to England as a souvenir of our visit, and as a proof of one of the most beautiful manifestations it has ever been my good fortune to witness.

We are now at Greenfield, 100 miles from Boston. It is a small

town, immersed in deep snow at present. In the summer-time, however, it would be a charming place. Walter How, the guest of Dr. Beal, a warm and true-hearted Spiritualist, who makes no secret of his faith, but, though a church member a few years ago, is now leading the public to "fresh fields and pastures new," and is the mainstay of Spiritualism in this locality. The Allen boy, (now a young man), of whom we used to hear a good deal some years ago, is in this town. I hope to see him in a day or two, and will send you an account in my next.

I observe in the *Spiritualist* a statement that "in Boston the movement is among artisans and working people." I cannot see that this is founded on fact, for after a month's experience in the above city, I find, as with us, the movement embraces all classes of society, except the aristocracy, which does not exist in this country, and there is as much intellect and position on the side of the movement there as will be found in London, but the general sentiment is far more liberal and progressive than with us.

ROBERT COOPER.

Greenfield, Mass., February 8th.

THE MAGI AND THE STAR.

DEAR MR. BURNS.—In answer to J. J. Clephan, I beg to point out:

- 1.—That the magi were adepts in the ancient mysteries.
- 2.—That symbolism was the mode at once of teaching the initiated and concealing from the vulgar.
- 3.—That the pentagram, otherwise called the flaming star [a star with five points], was one of those symbols.
- 4.—That it is the sign of intellectual omnipotence and autocracy.
- 5.—That it was and still is very difficult to explain this to the uninitiated, and, therefore, probably some obscurity arose in putting it into words in the New Testament.
- 6.—Consequently, the way to arrive at the meaning is, not, to be led away by the verbiage, but to investigate the occult science of the magi.
- 7.—That this science included what is now called Spiritualism in its most perfect form, as derived from the traditional experience of generations of magi, including the gift of prophecy.
- 8.—There is no evidence to show that the magi, after their scientific calculations and prophetic power, had shown them the time of the expected Messiah's birth, and given them a sufficiently general idea of the locality to take them to Jerusalem; they then found themselves at fault for the particular locality, and made use of spirit-aid to guide them, and that this was cautiously expressed by their symbol of intellectual omnipotence; but the adepts in the occult sciences would probably put this interpretation upon it.
- 9.—Moses, an initiate in all the mysteries of Egypt, and Balaam, another initiate, are both believed to have prophesied of the Messiah. Balaam's words are, "There shall come a star out of Jacob." This shows that the word "star" is not always to be taken literally.

A. A. W.

To the Editor.—Sir,—As your correspondent J. J. Clephan has directly appealed to me, I give a note or two on one of the most interesting of the New Testament accounts.

The word "στέρις" is not necessarily a star, but any blazing meteor. It must, however, be a single appearance, or the word *ἀστέρων* would be used.

In the "Helen" of Euripides (1181) it is applied to a meteor prophetic of shipwreck; in Homer's "Iliad" (iv., 75) to a shooting star sent especially by Jove.

The early Christians never supposed the star to be otherwise than miraculous, but regarded it as probably the same which appeared to the shepherds, and another form of the shekinah. Many believed it to be an angel imperfectly seen, and they were probably right.

Those who have seen the appearances of "John King" before he becomes distinctly visible, will remember the likeness to a comet or nebula; and everyone accustomed to the ordinary spirit-lights will be aware how frequently they accompany and indicate the path of a spirit, invisible otherwise to those who are not clairvoyant.

With regard to the reverend gentleman who so coolly sets aside historical evidence when it does not suit his notions of probability, I have only to say that it is a pity such men should be set to teach others.

The more we learn of Spiritualism the less we find it necessary to doubt tradition.—I am, sir, yours truly,

ΛΥΚΥΡΓΗΣ.

[The "star" may be regarded as a symbol, or as a literal fact; but remember that all symbolism is derived from natural phenomena, indeed is a recognition of phenomena as representing a higher power. Luminosity is a characteristic of spirit-presence when manifested in darkness. If taken literally, the pillar of cloud and the pillar of fire may be indications of spiritual manifestations. Tongues of flame on the head denote the abiding of the controlling spirit. Clairvoyants often say that the hazy balls of luminosity seen at circles resolve themselves into the images of spirits, which can be distinctly recognised. What appears as a star to one seer is perceived by another of higher gifts to be a guardian spirit hovering over an individual. The *ignis fatuus* is an instance in nature of this luminous phenomenon, which, produced by the superior intelligence of spirits and guided by their will, may be rendered subservient to their uses in guiding mankind in any direction desirable. No doubt the "wise men" were skilled in spiritual phenomena of this kind, and, understanding its import, had this star revealed to them as a means of indicating a greater fact.—En. M.]

A LADY was a violent opponent of Spiritualism, and placed every impediment in the way of her husband attending seances. The angel of transition deprived her of her babe, for which she grieved with all the deep feeling of a true mother. Her spiritual adviser called to console with her, when it was incidentally mentioned that the infant had not been christened. At this the holy man shook his sapient head and muttered doubts as to the safety of the innocent soul for which the mother yearned. Her feelings were so outraged by this practical illustration of Christian doctrine that she ordered the credist out of her house, and when her husband returned implored him to introduce her to a seance. Anything she preferred to the horrible dogma thus so pointedly brought home to her wounded heart. She is now a prominent worker for Spiritualism.

WALLACE'S TESTIMONIAL. (C. to clearly and fully state the facts of the case.)

To the Editor.—Dear Sir, I have just returned from the committee meeting held at the house of our worthy brother, Spiritualist, Mr. W. Wallace, and at the request of the committee, I have much pleasure to give you a short account of the proceedings, and to ask you if you will kindly make the matter known through the columns of the Medium.

The meeting was in every way harmonious, and therefore all working in love for our brother. There was unity of spirit, and the work was easily got through. The committee were read and reported on from Liverpool, from Mr. T. Bennett, J. E. Tansley, and others, agreeing with the objects of the committee in the matter of the testimonial to be presented, &c. Mr. T. Bennett has kindly consented to preside on the occasion of the coffee and do all in his power to lead assistance in other ways. Money received in donations, &c., were handed to Mr. Balford by the secretary to the amount of £3 14s. 6d., received since last week. Many promises to sell and dispose of tickets have also been received. Mrs. Parkes proposed, and it was seconded by Mr. Towns, and unanimously carried—“That ladies should be invited to read in their names, and that there should be a special committee formed of ladies to carry out and take the management of the tea and refreshments, and that those ladies who would desire to come forward and provide a tea-tray, with all necessary provisions at their own expense, should have every opportunity to gratify their wish and invite their own friends to partake of the refreshments, as though they were at their own homes.”

Mrs. Towns reported that three or four ladies had given in their names to provide trays. The committee solicited other ladies to assist in the work in the same manner. Mrs. Towns also reported that several friends had given in their names to do something for the musical part of the entertainment. Mr. H. Balford said he had prepared himself a box with three compartments, for gold, silver, and copper, and was very anxious to see it full of the precious metals, he should refuse no help, however little it might be. Tickets, to be printed in a few days, may be obtained of Mrs. Parkes, 6, Gayles Park Terrace, Grove Road, Bow, E., Mr. Thomas Blyton, secretary of the Dalton Association of Inquirers into Spiritualism, 74, Navarino Road, Dalton, E., Mr. Towns, 1, Albert Terrace, Barnsley Road, N., Mrs. Everett, Lilian Villa, Holders' Hill, Huddersfield, N.W., Mrs. Bullock, 10, Church Street, Islington, N., Mr. C. Hunt, secretary to the Marylebone Spiritual Association, 27, Post Street, Baker Street, W., Mr. Barker, 50, Parkfield Street, Islington, E., of the honorary treasurer, Mr. H. Balford, 208, Euston Road; and of the secretaries, Mr. J. Burns, 15, Southampton Row, W.C., and Mr. J. W. Haxby, 8, Sandall Road, Camden Town, N.W. Other information, as to hall prices of admission, please kindly take from the enclosed circulars, and if you can make the matter more known I shall be very glad and greatly obliged.

I remain, dear sir, yours very truly,
JOHN W. HAXBY.
8, Sandall Road, Camden Town, N.W., March 1st, 1876.

Mr. W. WALLACE, the missionary medium, will lecture at Goswell Hall, 86, Goswell Road, on Sunday evening, the 7th instant. Service at 7; admission free.

WALLACE FUND ENTERTAINMENT.

To the Editor.—Dear Sir, A happy and agreeable evening was spent at the rooms of the Liverpool Psychological Society on the evening of Friday last by an appreciative audience to listen to a selection of dramatic and other readings, by our excellent friends Mr. and Mrs. Nosworthy, for the benefit of the Wallace Testimonial Fund.

The selections from various authors were rendered with a taste and skill which gave great satisfaction to the friends assembled. Shakespear, Hood, Henderson, Lizzie Doten, and other well known authors being laid under contribution on that occasion.

Progressive and reform movements find in Mr. and Mrs. Nosworthy active and generous supporters; both their qualities of head and kindness of heart being brought into requisition in aid of movements which have for their object the elevation of humanity.

W. Effingham, M.D., &c., &c., very efficiently presided on this occasion. Will do you the pleasure of attending at the same time?
Fairfield, 10, St. John's Road, March 1st, 1876.
JOHN LAMONT.

To the Editor.—Dear Sir, In aid of the Wallace Testimonial Fund my daughter Emily will give a concert at the Shakespeare Coffee House, 6, Blenheim Street, Baker Street, on Wednesday evening, March 10th, at 8 p.m. Our position will not admit of the withdrawal of any more funds from our labour, but all public and private mediums would, in various parts of the country, devote one evening to assist in aiding one who has borne the toils and fatigues of the day in so disinterested a manner. I have no doubt a fund might be raised that would place so worthy a couple above the reach of absolute want. I should not have written thus, but it appears to me that a hint of this kind is all that should be requisite to attain to desirable an end. Trusting to see in your next issue that many have consented to devote an evening for that purpose, and that both Spiritualists and investigators will strenuously support the movement, I remain, Sir, yours fraternally,
103, Essex Street, W., March 1st, 1876.
JOHN MAYNARD.

If you like to sell tickets at your place (which you must sign yourself) you might do so, if each.

To the Editor.—Dear Sir, I am instructed by the Committee of the Nottingham Psychological Society to inform you that, at their last meeting, a unanimous resolution was passed to take some steps to raise the sum of £100 for the Wallace Testimonial Fund.

It was also resolved that a committee be formed for raising the desired amount, and that the committee be empowered to do all such things as may be necessary for the purpose. The committee have since met, and have agreed to take the following steps:—To request the various Spiritualist societies in the neighbourhood to contribute towards the fund, and to request the various Spiritualist societies in the neighbourhood to contribute towards the fund, and to request the various Spiritualist societies in the neighbourhood to contribute towards the fund.

22, Rowland Street, Bebbey Street, Nottingham.
P.S.—I permit me just to inform your readers, in our efforts to have engaged Messrs. Peck and Sadler, the Welsh physical mediums,

for three sances, during their tour northwards, the latter end of March. A few chairs are still at liberty, applications for which may be sent to me. On Good Friday the members of the N.P.S. intend having a Social Tea Party. All are invited. No charge for refreshments. All add as usual. I have great pleasure in having a friend add in no quiverous manner, and I am sure you will be able to do so.

BIRMINGHAM.
The Secularist, Birmingham. The Birmingham News has a long report of what took place at one of the sances, and thus concludes:—“Yet three more eggs were slipped into gentleman's hands, another coming in my way, an equal number were presented with oranges, the triangle and the bell were used as before, in connection, was wrenched from the hands of one of the company, and while being played went floating over one's head, and hands touched one's face again and again; and one hand was on another as to give me several pretty severe pinches on both legs. While all this was going on, heavy and rapid rappings were heard in Mr. Russell's chair, and the power answered several queries evidently to the satisfaction of the questioners. The proceedings lasted about one hour and a half, and it is only right to add that, although I have attended many wonderful sances, I never was present at any taking all the circumstances into account, more remarkable than that of last night. In the Secularist Chronicle Mr. Reddalls thus sums up:—“We defer any remarks of our own for the present, and in the meanwhile ask brother Spiritualists and secularists to suspend their judgments. Mr. Russell and Mr. Reddalls have visited Wall and given a sance, and I to have.”

The following letter has appeared in a recent issue of the Morning News:

“Sir.—Your correspondent ‘Matter of Fact’ says that he is tolerably sharp, solves the mystery of the eggs and oranges for himself by attending one of the sances to which reference is made, or he may do so by putting a plain question or two to the mediums themselves, and taking notes of the replies he will receive.”

“It has never been claimed by them that the phenomena are spiritual, or that any insupportable agencies are concerned in their production.”

“The mere rumour that the Secularists are being converted is, of course, sufficient to account for the success, in more senses than one, of the sances that are now being held. I am, Sir, yours, &c., J. W. HAXBY.”

A NEW ZEALAND LETTER.

We have received a letter enclosing subscription to the Spiritualist Institution, and ordering copies of the Medium and Daybreak on Spiritualism. Some of the contents will be interesting to our readers.

“Of all the papers I receive from the ‘Old Country’ by far the most interesting to me is the Medium and Daybreak. It is not much known here. More than a year since I got a few old numbers from a friend who had come to know that my inquiries were making a Spiritualist direction. These were worn so that thread and paste were required before I could devour their contents. Since then a bookseller here who received one copy (for his own reading I believe) has supplied me with it. I stitch four numbers together—the European mail arriving here every four weeks, after reading it myself, I circulate it among inquirers while it holds together. Now I intend, by ordering six copies, to have the circulating medium largely increased. The harvest is greater than we have material to gather it with.”

“What I have believed of what I now believe of little importance to you, but I feel impressed to say a word of it. It is twenty years since I went to Glasgow. I was then in my 17th year, before I had the midst of a little Scottish village, where every human being was Presbyterian. I thought and doubted till every doctrine of the Christian faith were found to be human error. In Glasgow I heard Holroyde, Bradlaugh, and others, but I am not aware that these added to my scepticism. There I knew J. W. Jackson. He more than any other man influenced me. I was not a follower, not a believer in much that he uttered; still his new thoughts delighted me. It is more than ten years since I came to New Zealand. Until about two years since I had scarcely a hope of living after death. I never was afraid to die, only having some little ones unprovided for made me shun it as a disagreeable thing. Having now faith in the future, I can understand how the present can be under a good and a just ruler. I know I have not adopted my new views, because they were (which they are) more agreeable than my old ones, but now, as ever, since I could think I strive to look truth in the face and submit to it.”

James Buchanan, Dunedin, Otago, with a copy of the Medium and Daybreak, September 23, 1874.
To our co-workers at home and abroad we say do not miss the sowing season for want of seed. Send to us, and you shall have your needs supplied. Name the ship or route, by which we can send a parcel.

Ed. M. J.

NEWSPAPER NUMSKILLS.

“Will any charitable Spiritualist take a correspondent, if found in school for the better education of newspaper editors? Whenever they approach the subject of Spiritualism, they stumble at the threshold. We may forgive them for false theories, but they might at least be correct in their facts.”

A paragraph is then quoted from a recent issue of the Pictorial World, entitled, “A Very Old Hoax,” respecting a “Bottle Conjurer” who was advertised to appear at Drury Lane Theatre on January 12, 1876, and that on the night of the performance the theatre was full, the Duke of Cumberland being among the spectators. The Guildenrod correspondent thus comments on the paragraph containing these statements:

“Now the ‘Bottle Conjurer’ was never advertised to appear at Drury Lane at all. An intelligent schoolboy would have told the writer that the ‘Bottle Conjurer’ hoax came off at the Haymarket Theatre on January 12, 1876. Like Mr. Gradgrind, ‘What real was facts?’”

The point intended to be conveyed by these inaccurate statements, that the “Bottle Conjurer” could not face the eighteenth century, but in the form of Spiritualism, is firmly believed on by the nineteenth. The legend, not very clear to our dull comprehension, the “Bottle Conjurer” never existed—was a hoax. Spiritual phenomena are facts of which the press generally is ignorant, or at least ignorant for the sake of gain.

The Testimonial to Mr. and Mrs. M. Wallace.

Office—15, Southampton Row, London, W.C.

February 25th, 1875.

It is our pleasing duty to introduce to your kind consideration the proposed **TESTIMONIAL TO MR. AND MRS. WALLACE**, the Pioneer Mediums in the cause of Spiritualism, on behalf of which Testimonial we beg to solicit your patronage and generous assistance. The origin, method, and aim of this movement may be best conveyed to you in the following minutes of meetings held in connection therewith:

On Monday Evening, January 26th, a meeting, convened by public announcement, was held at 15, Southampton Row, to take steps to present Mr. and Mrs. Wallace with a testimonial. This movement originated with Mr. Towns, as his published letters show, in the following manner which he related to the meeting: Mr. Towns met Mr. Wallace at the *spirée* at Goswell Hall, on January 7, 1875, and under spirit-influence saw an empty bag hanging over Mr. Wallace's shoulder, and heard the words, "Go and fill it." He asked Mr. Wallace what this unusual vision might mean, and the laconic command which accompanied it. Mr. Wallace seemed to evade the inquiry by saying that he supposed an empty bag meant an empty pocket. But on Mr. Towns kindly inquiring into his affairs, he found that Mr. Wallace was in a state approaching to destitution. At the close of the *spirée*, Mr. Towns introduced the matter to Mr. Burns, who took it up warmly; and others to whom it was mentioned were equally interested.

Mr. Haxby then visited the family, and found that Mrs. Wallace had been for many weeks in ill health, and much suffering and distress existed, with no means at hand to afford alleviation. From these evidences Mr. Towns concluded that what the spirit had suggested by the vision of the bag was an actual need which was cordially responded to by all to whom the matter was introduced; and hence the movement which that meeting had been called to promote.

Other speakers testified to the valuable services of Mr. and Mrs. Wallace in the cause in its early days, and that they had been mediums, devoting their powers to the public good for over twenty-two years. For ten years, when in better circumstances, Mr. Wallace kept an open house, and had invited unwearily, and spent a large sum of money, in a quiet way, in laying the foundation of that which is now so universally acknowledged.

The following officers were appointed: Chairman, Mr. Towns; Treasurer, Mr. H. Balford; Joint Secretaries, Mr. J. Burns and Mr. J. W. Haxby.

An appeal is now made to the Spiritualists of Great Britain to subscribe a sum of money to the proposed testimonial to Mr. Wallace at a *soirée* to be held on the anniversary of Spiritualism, (March 31st) but as a suitable hall could not be obtained for that date the *soirée* and presentation will take place at the Co-Operative Hall, 65, Castle Street, Oxford Street, on Thursday, April 1, 1875. Tea at 8 o'clock; tickets, 1s. 6d. each. At 7.45 Mr. Thomas Evans will take the chair; tickets for the *soirée*, 1s. each. It is hoped that the occasion will be made an opportunity for assembling the friends of the cause together, more particularly those veterans who did such good work in the early days of the movement. The 1st of April will fall on the Thursday of Easter week this year, and it is hoped that many provincial Spiritualists may arrange to be present, and so render this testimonial *soirée* and anniversary a union of British Spiritualists such as has not before occurred in the history of the movement.

The Secretaries were further instructed to solicit the kind offices of the friends of the cause in every way which can promote this undertaking, and bring it in all respects to a successful issue. To this end the Secretaries will be glad to receive the names of ladies and gentlemen for announcement as promoters of the testimonial, and who will subscribe, collect subscriptions, sell tickets, or in any other way co-operate. It is also contemplated to precede the *soirée* with a tea-meeting in good old hospitable fashion. The trays to be furnished and presided at by ladies, who may then invite around them their particular friends and strangers from the country, and thus derive as much social harmony and individual enjoyment as possible. A public meeting will be held every Monday evening at 15, Southampton Row, to which all are welcome who sympathise with this movement.

The Secretaries desire to receive the names of promoters immediately, that the testimonial may be placed before the public in due form, and with the universal indications of support which it is hoped it will receive.

The movement has already received the support of many influential Spiritualists, to whom it has been personally introduced. The direct appeal for subscriptions will be issued as soon as a goodly list of promoters and helpers has been received. The duties of the Secretaries will be very much facilitated by your early reply to this communication, favouring them with your name as promoter; also intimating such amount of subscription as you may be pleased to bestow.

We are, respectfully yours,

J. BURNS.

J. W. HAXBY.

Joint Secretaries.

"THE PRINCIPLES OF INSPIRATION AND REVELATION" By a Layman. With a preliminary notice of an essay by the present Lord Bishop of Winchester, contained in a volume entitled "Aids to Faith." London: W. B. E. 6d.

This well-written essay is a significant indication of the thought of the times, and the part which Spiritualism is playing therein. Men no longer allow themselves to be led in the fictions which the priesthood have so conveniently forged to serve the purposes of their class, but leap boldly over the mouldering enclosures and seek in the green and pastures new in which they can replenish their spiritual forces and exercise their soul-powers. The old "hazy" ideas of inspiration are being explained away by knowledge derived from modern psychological phenomena, and with a run down obsolescence of dogma and superstition, the grave and grim pretensions to divinity and infallibility and unquestionable authority. This little work is one of the best of its class, and should be industriously circulated, as well as the other works of the same author. We perceive that the pamphlet before us is a reprint from *Human Nature* for the month of January and February of this year. We are pleased to see writing of this class occupying a prominent place in the pages of our contemporary.

A young man would like to meet with a few friends to form a spirit-circle. Address: J. K. L., Post-office, Gloucester.

SEANCES AT 6, BLANDFORD STREET.—Seances for investigators on Tuesday, Wednesday, and Friday evenings. To commence at eight o'clock. Local mediums present; others invited. Admission, 6d.; members of the Association, 3d.

To the Editor.—Dear Sir.—Seeing in this week's edition an article upon "Local Associations," I thought the following information would not be out of place. On Wednesday evening last I was cordially welcomed as a visitor by the members of an association formed two months ago, for the purpose of investigating Spiritualism.

They have two rooms; one is used for social and general meetings, and the other is strictly kept for seances. Amongst the sitters were two lady mediums, who gave some good proofs of spirit communication.

It is the intention of the committee to call a general meeting of members and friends, and have a social evening, to give surrounding Spiritualists an opportunity of enrolling themselves as members, thus adding strength to the movement so ably commenced. Any parcels of literature for distribution will be gladly received by Mr. Mackenzie, Blandford Mews, Lancaster Road, Notting Hill.

I am sorry to have trespasses so far upon your valuable space, and will conclude by asking Spiritualists in the neighbourhood to rally round them.—Yours faithfully, G. F. D. M.

18, Cambridge Place, Paddington.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

The Publisher is instituting the greatest facilities for circulating the paper, and submits the following Scale of Subscriptions:—
One copy, post free, weekly, 2d.; per annum, 8s. 8d.
Two copies, post free, weekly, 4d.; per annum, 17s. 4d.
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Four copies and upwards, in one wrapper, post free, 11d. each per week for 6s. 6d. per year.

All such orders, and communications for the Editor, should be addressed to JAMES BURNES, Office of The Medium, 15, Southampton Row, Bloomsbury Square, Holborn, London, W.C.

Wholesale Agents—F. Pitman, 20, Paternoster Row, London, E.C. Curries and Co., 13, Catherine Street, Strand, London, W.C.; John Heywood, Manchester; James McGeehy, 89, Union Street, Glasgow.

The Publisher is desirous of establishing agencies and depôts for the sale of other Progressive periodicals, tracts, and standard works, and will be glad to receive communications from such as feel disposed to enter this field of usefulness.

THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 5, 1876.

PHOTOGRAPHING THE SPIRIT OF THE LIVING.

The extract which we quote from *Human Nature* in another page describes a fact of such importance that it is difficult to find terms in which to characterise the event. Little can be added to the narrative of the gentleman who was the chief actor in the process, and we take up the subject chiefly to point out a remarkable feature of identity which the spirit-photograph displays. In expression the image of the spirit of "M. A." is rather deficient. He is represented as asleep, and hence the eyes are closed and the countenance is devoid of all animation. The substance of the form is also rather shadowy, so that the lines are indistinct rather than sharp and clear. Notwithstanding these drawbacks, the photograph is an unmistakable likeness. This certainty is very much established by the form of the head. "M. A." has a very peculiar formation near the centre of the parietal bone, or at the point which would be phrenologically located as the borderland connecting the organ of Cautionness with the organ of Conscientiousness. This peculiar formation gives the head a squareness and altitude at the corners of the head immediately above the ears. "M. A." has the organ of Cautionness largely developed, more particularly in the forward and upper part, giving the character the quality of forethought rather than that of timidity; of moral guardedness rather than suspicion. Conscientiousness is also large, particularly in the sub-division known as Circumspection, and it will be at once perceived that this combination is most favourable for carefulness and strict accuracy in the extraordinary task of describing and classifying the phenomena of Spiritualism as at present being performed by that gentleman in *Human Nature*.

In the spirit-photograph the position of the head is such that this organic development is most prominently exhibited, presenting a cranial outline very noticeable in "M. A." and but seldom met with in the generality of heads. To a phrenologist this feature would be regarded as of even more importance as a mark of personal recognition than the face itself.

These particulars will, we hope, very much interest our readers as well as the patrons of our contemporary. They not only give the surest grounds for confidence in the statements of our friend "M. A." but they also supply very excellent marks of identity. Even if the face were hidden "M. A." might be distinguished by this coronal development alone, but when these features are added to what is afforded by the face, the evidence is complete, and it is established as a certainty that the spirit-photograph obtained as described is indeed a likeness of "M. A." (Oxon.)

Mr. Bugnet has sent us a parcel of the photographs, and a copy will be sent to any address post free on receipt of 13 penny postage stamps.

TO OUR READERS.

Our absence in the North has prevented the publication of several matters, particularly of a seance of Dr. Monck at the Spiritual Institution. Next week we shall give some account of the pleasant time we had in County Durham. Having been disappointed in receiving a fresh supply of paper, we have had to use what could be obtained for part of this week's issue.

THE BEST BOOK ON SPIRITUALISM.

We give as a supplement with this issue the advertisement of Mr. Wallace's "Miracles and Modern Spiritualism." Any number of copies of the advertisement may be obtained for circulation. The friends of Spiritualism will do good work for the cause if they do all they can to secure for this excellent work an extensive circulation. A good income might be made by those who would devote their time to the introduction of the work to the more intelligent members of society.

A MEMORIAL PORTRAIT OF THE LATE MRS. MARSHALL.

(It has been suggested by Mr. Fryar, Bristol, that we give in the MEDIUM an engraving of the late Mrs. Marshall. This we would have much pleasure in doing, but it will be, in the first place, necessary to be supplied with a likeness of the deceased lady, from which an engraving can be executed, and then the money would have to be found wherewith to remunerate the artist. No monument of any kind marks the spot where the body was interred, and even if there were such a memorial erected, but few Spiritualists would ever see it. An engraving in our pages would be a much more universal and lasting tribute, which might be exhibited to future generations, when a stone would be mouldered or defaced. But this memorial should not come from us; it should be the act of as many of the old friends of the deceased as may be conveniently combined in the work. What we offer is space on which to erect this monument, and we would gladly see the idea carried out. It would cost about six guineas to provide a good engraving, and if the friends of the old lady desire to have her memory perpetuated in this manner, we shall at once open a subscription for the purpose, and shall be glad to hear from those who would like to subscribe.

THE WALLACE TESTIMONIAL AND THE ANNIVERSARY OF SPIRITUALISM.

Just as it should be: subscriptions come showering in, and a handsome sum, worthy of the occasion, we hope, will be the final result. The tickets are now ready for the soirée at 55, Castle Street, Oxford Street, on Thursday evening, April 1— to the tea, 1s. 6d.; to the soirée afterwards, 1s. We hope many other gatherings will be held throughout the country, so that, in spirit, the friends of the movement may be united in exchanging sympathies with the upper realm. The appeal and other information respecting the testimonial is printed elsewhere.

ANOTHER SEANCE FOR SPIRIT-GRAPHY.

The first seance of the kind held for spirit-photography on Friday evening at the Spiritual Institution was a grand success. Three sitters got forms on three plates, but Mr. Glendinning, who obtained spirit-photographs at Port Glasgow eleven years ago had eleven spirits surrounding him, one for each year since his early experiments. These coincidences are certainly very interesting. It is expected that Mr. Parkes will give another seance at the Spiritual Institution on Friday evening, March 13, at eight o'clock. Tickets, 2s. 6d. each, must be obtained in advance.

DR. MONCK'S MEDIUMSHIP TESTED.

To those who have critically investigated the phenomena of Spiritualism, and as a consequence have come to the conclusion that such manifestations are true, the following report will be of little interest, except so far as it illustrates mental peculiarities and difficulties which exist in the pursuit of truth, especially if that truth must be sought for in a climate entirely new and different from that into which the mind has been habituated. If the intellect could approach all inquiry unbiassed by pre-existing convictions and pride of opinion, then all existence would be fairly valued, critically looked into, and set down just at its proper weight, and truth much more easily arrived at. The mind cannot rid itself of the law, by which it looks at truth as the optician does at light, through the media by which it comes to him; and for that reason distorted images are often seen as truth, while a freer investigation of the state of the mind, and the media through which the evidence is presented, would lead to truer and more charitable conclusions.

Now for my statement. Dr. Monck was invited to give a few experimental sittings for the purpose of illustrating his power as a medium. I must not load my report, or lead the mind from the point and purpose of it, which is to show that hasty conclusions in all cases may be mistaken; but in cases where a man's character is involved, they are to be avoided as morally dangerous.

At one of these seances, the manifestations consisted of raps, varied in their character, along with other phases of action. The company were about eight in number when it broke up, all seemingly favourably impressed. Two of them, however, haunted by suspicion, returned to the room to examine the table, a common one, made of soft pine, about 4 feet 6 inches square. They found the table indented as if freely struck by some instrument, which might have been the toe of a very broad square boot. Without one thought beyond Dr. Monck was denounced as an unmitigated humbug. One gentleman said he was a "clever trickster," and involving others said if he was amongst his friends he could have done it as well as Dr. Monck. I was informed of all this, and at once wrote to Dr. Monck of it.

The second experiment took place at the house of a minister. All present, with one exception, I believe, were strongly in favour of the theory of humbug covering the whole. However, afterwards mud had been found upon the table, which was the same as some found on the carpet where Dr. Monck sat. I will say nothing about what took place beyond this, as I was

not present, except the fact that one individual said all was very satisfactory.

After Dr. Monck had gone, the mind theory was discovered, and him pronounced a common cheat. At first it was proposed I was to draw him to another sitting and expose him in the very act. A more direct plan, however, was resolved upon to write at once to all the papers and denounce him as a humbug. They, however, thought they would give him notice of it first. Therefore the lady of the house wrote Dr. Monck a most polite letter, telling him he had walked into the room with imperfectly wiped feet, therefore mud was there in judgment against him, and if nothing was brought by him to outweigh the evidence, he would, for the public good, be advertised as a cheat of the darkest sort. The lady's letter was sent in haste to Bristol for Dr. Monck's friends to deal with. On reading it I suggested to at once write the lady asking her to defer her publication, and I would at once arrange for a further experiment, which I trusted would cause their conclusions to change.

A committee was formed, and met on Thursday, and made conditions to test mainly the principle of the raps—were they done by any direct instrumentality of Dr. Monck's? The sitting took place on Saturday last, at 3 p.m., and continued until 7.5. On Dr. Monck's side there were two medical men, Mr. Tommy and myself; on the other side the rev. minister above alluded to and other three gentlemen. It was held at the house of one of the latter gentlemen. Neither Dr. Monck nor his friends had ever been in the house before; he was the last to arrive.

We sat at a large old dining table with one insertion. The table-cloth went down to the floor. The sceptics, as I will now call them, sat only at the table. Dr. Monck occupying one side of it, his friends sitting round the outside with their hands in contact with the chairs of those at the table. We sat long before raps came; then the medium's boots were taken off, and his feet tied to his chair-legs. Raps came both on floor and table. The minister thought perhaps the feet might move on a centre and rap with the naked foot on the table. To prevent what was impossible, the feet were further tied to keep the toes from moving round, and the feet of the table muffled by a huge great coat. We then all stood round the table. Dr. Monck's body and feet being away from the table, and then the raps took place on a corner of the table farthest from Dr. Monck. This was repeated. I twice asked the gentleman next me if he distinctly heard them. He said "Yes." These experiments were as conclusive as the most naked reason could demand, and it was a physical demonstration that these raps were from causes entirely independent of any mechanical contact with the medium.

But when feeling is battling for a verdict against the clearest of evidence, it is interesting to observe the method it may be reduced to; then all agreed that the manifestations to them were incomprehensible, and this was all I wanted to establish; and having done so, Dr. Monck's mediumship was corroborated. And it is for further experiment to make plain from whence the marks on the table came.

It seemed clear to me that if we are right in our spiritual theory, what we call spirit-manifestation is but the incident of spirit upon matter, therefore the inference is that marks would be found upon a table after a seance, and air passing freely through an instrument when being sounded.

To conclude this statement, my object was not to convince these gentlemen, for I know that conviction comes by different means, but to make it positive that my statement to them was true, namely that Dr. Monck is a powerful medium, and for that reason I have confined myself to only one form of manifestation, and have avoided everything that took place whereby there was the least opening left for doubt. I have written this statement, and have avoided all names and carefully kept to the point in order that it should be as little offensive and as truthful as possible. I saw that not only Dr. Monck would suffer, but truth would suffer through him.—I am, yours truly, JOHN BEATTIE.

Elifton, Feb. 28, 1875.

DOUGHTY HALL MEETINGS.

Mr. Wallace, missionary medium, spoke under spirit-influence on Sunday evening last, and on the coming Sunday Mr. W. T. Coles, of Chicago, will deliver an inspirational discourse, Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock.

"WHAT HAS THE DEVIL GOT TO DO WITH IT?"

Mr. Burns's lecture on this subject will be delivered at Doughty Hall, on Sunday, March 13th, when a collection will be made on behalf of Miss D'Arcy, as an acknowledgment of her valuable services as organist.

March 1st.—Dr. Monck held some very remarkable seances here last week. The circles were very harmonious, and the numbers limited, hence the manifestations were very full and astounding. Inter alia a great number of wonderful tests were given to perfect strangers, and the deceased father of a well-known Manchester merchant was seen and recognized by a number of people. The Doctor has been invited to revisit the same circles, which he is expected to do next week. Letters will reach him, if addressed to 15, Southampton Row, High Holborn, London, W.C.

Spiritual Cosmology.

PART III. STAFFS.

THE DUALITY OF THE SOUL AND ITS CONDITIONS OF RE-EXPRESSION IN MATTER.

Mrs. TAPPAN'S ORATION AT CAVENDISH ROOMS, SUNDAY EVENING, FEB. 28TH 1875.

Lesson: Matt. xviii. 10; xxii. 29, 30.

INVOCATION.

Our Father and our Mother God, Thou infinite and perfect Soul, to whom we turn for all of knowledge and guidance, and wisdom; Thou who art made manifest in many forms of life and glory, Thou infinite Creator, whose life has been revealed to man, and whose soul has filled the soul of man with images of eternity, we praise Thee. Not all the unnumbered worlds that fill space, not suns in their splendour, nor rolling orbs, give forth such brightness or such harmony as the soul attuned to knowledge of Thee and Thy laws; for Thou hast fashioned it from the beginning in thine image; it is of Thee utterly; and all that we know of its manifestations in form, or of the angelic state of its existence, separated from matter, revealeth more and more that of Thy kingdom the soul is made. We praise Thee. The outward tongue is feeble, and all sounds of earthly praise die upon the atmosphere; but the soul on wings of mighty thought, upborne by everlasting hopes and prophecies, may praise Thee with manifold tongues and numberless songs, each one greater than the songs of moving spheres, or the vibrations of the loftiest harmony on earth. Our Father, from the innermost shrine of each spirit wherein the soul sits enthroned, there goes upward to Thee this incense, the glad offering of praise; and Thou, O living Father, who hast from the beginning unto the end, throughout all time, known all things, wilt receive according to each soul the gift of praise which we bring, and angels and archangels taking up the strain which is feebly given on earth, repeat it for evermore that Thou art God our Father. Amen.

Address.

We will first premise that we do not expect to be understood by those who have not followed the series of lectures, because this is a continuation of others, but for the benefit of all we may state that the word "soul" is employed in these discourses with reference to the innermost essence or consciousness of the individual; that the word "spirit" is employed with reference to the expression of that soul, either in outward form or in spiritual life; and that the word "mind" is employed with reference to the intellectual qualities of the outward life entirely.

We have stated in previous discourses that the soul is dual. Those of you who are familiar with diagrams may suppose the centre of a given circle or sphere to be the soul itself, of which the following are the distinctive circles or spheres of its expression. The soul, being the centre, its first expression is as an archangel, being the first sphere surrounding the centre. Its next expression is as a seraph, being the second sphere. The third is as a cherub; and then come three orders of angels, and finally the different spheres of spirit life which are interstitial, and belong to the separate existence of each planet. There are seven stages of existence that the soul takes on before it assumes outward consciousness in material life. These seven stages fit the soul for contact with external matter. The reason that it becomes so qualified to take on external form is, that in its primal condition of a perfect sphere or globe there would be no contact with matter. As you are aware, anything which is absolute and complete in itself, if unbroken, can by no possibility have revealed that which is within it. If you suppose, therefore, the soul dual in its ultimate nature to exist as an absolute sphere or ultimate essence, you will then perceive that only by contact with matter can this sphere be penetrated, and that revealed which is within it. The dual form of the soul is exemplified to your external consciousness by all past tradition, by science itself, and by those various systems of theology that have been given to the world in which the Divine attributes have been expressed. Jehovah, the ancient and one God of the Jews, was triune, but nearly all other deities are expressed in a biune or twofold nature; as for instance, Jupiter and Juno; Brahm and Siva; Osiris and Isis or Io; Joseph and Mary; and all expressions of deific beings, whether angelic or infernal, Pluto and Prosperina, each having another expression in the dual capacity of unfoldment of life.

The soul of man made in the image of God is therefore dual. Its sphere or existence is complete in itself. The feminine is the innermost and the masculine the outermost of the soul. When existing in perfect essence of soul there is no difference between these, being perfectly interblent. When existing in contact with matter, even in the degree of demi-angels, sub-angels, or spirits, they are divided. Archangels, seraphim, cherubim, are without sex, being the expressions of the soul and complete, as are also angels in their perfected state; but sub-angels express the soul divided into masculine and feminine, and these were the ancient deities, gods, and goddesses, whom the Eastern nations worshipped. After sub-angels they become spirits; after becoming spirits, of the several grades, they take upon themselves the human form. You will note especially the paragraph read from St. Matthew concerning the children, that the interpretation is "For their angels," the possessive case; "their angels always behold the face of the Father which is in heaven," meaning undoubtedly that in the innermost of the spirit the soul of the little child is in direct contact with the soul of Deity, mean-

ing that in the angelic or intermediate condition of each spirit you are as near to God in soul as the pulsations of your own life are near to you in outward matter. You will also perceive in the second portion of the lesson that in the resurrection they are neither married nor are given in marriage, but are as the angels of God in heaven. It is not until they come to the angelic or sub-angelic and spiritual state that the soul is divided. Hence the soul cannot be said to be either male or female; it cannot be said to have the properties or qualities that constitute the possibility of external marriage, but to be complete, and therefore in the resurrection when you again become angels, there can be no marriage.

The condition of spirit after having been divided in sub-angelic existence, taking on outward form, is as follows. These angels that, having passed through the various stages of earthly life, become the mighty messengers of spiritual dispensations upon any planet, have in charge certain numbers of souls that, taking charge of in the division of sub-angelic existence, they bring to earth; as, for instance, a completed sphere and an orange holds within itself the germs of future oranges; trees as any completed sphere or fruition in life externally expresses within itself the possibilities of future fruitions; as all persons of science will bear out that even the ultimate germ of life expressed in its highest form of the egg (ovum) becomes sub-divided before it takes on the condition of outward generation, into various sections, each of these sections resembling in quality and power the other; first, dual; second, quadruple; third and fourth, until it becomes divided into manifold forms. So the angel that has in charge the sub-angels or souls that are separate and are willing to enter outward existence, holds within its perfected sphere the number of angels or spirits that it is willing to take charge of in their outward expression of life, and these spirits look upon this angel or mighty parent as embodying both the male and the female, the father and the mother. Hence the angel or parent of those who come under the first dispensation to earth was, *Qaris*, and *Iris*, that under another name in their highest angelic state were a completed soul, but they expressed themselves in outward form for the purpose of instructing these children who are the objects of their spiritual care.

Spiritual parentage is therefore not the creation or germination of new souls, since no ultimate essence can ever be added to the universe or taken from it; but means the care and protection and guidance of those souls while they pass through the various stages of contact with material substances and you each belong to some mighty angel as your spiritual parents who have charge over and controls the particular dynasty or spiritual state to which you belong. You will remember that in the Revelation it is stated that all the Tribes of the Children of Israel or of those who were to be in the new dispensation, there were a hundred and forty-four thousand; you will also remember that certain indications are given as to the number that belong to the redeemed or to the *Laoph*. This is all made clear and plain from the fact that none who do not belong to the dispensation of the Messiah have not yet learned His Messiahship, and are not yet ready or ripe for His kingdom. It by no means precludes them from the possibility of ultimate salvation or knowledge under another angel or another dispensation; but it precludes them from the possibility of perfection under this dispensation which the final years shall have elapsed, when the power is at last removed from earth. For enter physical existence from the world of spirits and sub-angels, therefore, by the volition and power of the soul itself, which, when it has subdivided, becomes male and female, and willingly takes upon itself outward consciousness, for the purpose of gaining experience and vanquishing matter. Hence, all those persons who possess in any degree of reminiscence or a remembrance, or an idea of pre-existence, do so because of the fact that, having existed in contact with matter before, there is something in their present existence which calls to recollection the glimpses of that previous state.

You will not forget the arrangement of the seven orders through which the soul passes before it becomes a spirit, and before it becomes embodied in outward form, since it is important to you to know that the soul does not resume its angelic state excepting under very singular and extraordinary circumstances. We do not mean extraordinary in the fact that all do not finally assume it, but we mean to say that spirits are not angels; and that your going out of earthly life into spiritual existence no more restores you to your angelic condition than changing from one habitation to another, but that you cannot be restored again to your angelic condition, which is the condition of the complete reunion of the soul with its essential elements, male and female, until those two divided portions again meet. *Odinus* in search of his sister illustrates the pursuit of the soul through matter for its counterpart, and illustrates the constant struggling for knowledge and thirst for appreciation which creates genius, and qualifies the eternal life to express the innermost attributes of the spirit. Except by contact with matter, you would never look for this appreciation; still the angels in heaven always do possess perfect spheres of knowledge and perfect spheres of happiness, which, being unbroken, are unexpressed by outward substances; but even as the pure beam of white light becomes palpable when broken by the prism of material with external atmosphere, so the soul in its various degrees of contact with matter reveals that which is within itself. Take a complete globe of glass, with a most precious gem enclosed therein, or make it opaque, and who would not venture to cleave it in twain if thereby the gem might be revealed? What matters it if soul be complete in its essence, unless the completeness shall have opportunity to act and express itself in matter? It remains unexpressed as a sublimated essence, even as God were without a

creation; but when the soul divided in twain becomes conscious of that division, and seeks by infinite pursuit to regain its lost state, then every faculty and quality within becomes revealed by contact with outward matter; laws are formed, governments are made, art and science are builded up upon the fragments of thought which this soul reveals while passing through matter. You look upon a comet with wonder, and the light that accompanies it as it passes anywhere near your solar system is considered as a marvel of atmospheric power; but the soul is even as the comet, a broken sphere of light, seeking to become reunited with the lost portion of its former sphere, and passing through earthly existence, more and more reveals its brightness. We state that your abiding angels, who are your spiritual parents, who take charge of your spiritual existence and your earthly life, who preside over you in your various embodiments on earth, who watch with care, even as a parent, your course through life, continue to abide thus with you until you are again restored to your angelic state, and you yourselves can fill the office to other souls which they have performed for you; and it is only souls that have passed through every possible stage of experience in connection with matter that become fitted to take charge of other souls.

You will remember that it says, the Son of Man took upon himself the human form and the likeness of man, that he might know the sufferings of the earth. Even so every angel that is fitted to take charge of human souls, or become the mighty messenger of a spiritual dynasty to any planet, must have suffered all possible experiences. You know of your own experience that it is impossible to understand the sufferings of others unless you have had similar sufferings; that you may read in youth of the great agonies of the saints and martyrs; that you may picture to yourself what death is like; but until you, too, have been a loved one and have been lifeless, you have no idea what death is like; and until you, too, have experienced just what others suffer, you cannot adequately sympathize with them. You may pity, but you cannot weep as one having had knowledge. And this is why we say that if human life is valuable to any soul it is equally valuable to all; and that if some are born to suffering and others are born to pleasure, there is no compensation, unless they that have suffered shall have pleasure, and they that have had pleasure shall suffer also. You may sometimes meet in your outward contact with persons on earth, a humble labourer, perhaps your servant, who by some thought of reminiscence or prophetic vision place far above you. And this is by no outward sign that they give; but you feel if things were as they should be, you would be the servant and they the master. This is why you meet sometimes a plodding wayfarer who has the guise and shape of a king, and a king or a prince who is the vilest slave. This is why you sometimes meet with those that seemingly do not belong to their high estate, but are wearing in mockery the garments of splendour, when their souls should be clothed in humility. We say that whoever has an exalted position to-day that all the world seems to envy, it is but a position of the soul itself; must suffer the position of humility; we say that he who ever is clothed in rags and begs upon the corners of the street, he has had some time been a cruel king or tyrant; must some time be clothed in splendour. We say that the genius that smiles upon you from the lofty heights of the ages, they that have touched *Parnassus*, they that know the communion of the gods, are but as prophecies for every soul that by and by shall ripen into such as these, and wear the laurels upon their brows which others have worn.

The conditions of experience in earthly life are these: the first embodiment is of the senses, and under the dominion of the first inhabitation of earthly life you are comparatively the slaves of matter. Although the earth is further advanced than it once was, perhaps you may trace in your midst some great law, who have not outgrown the slavish appetites of the senses, who are the servants of their material bodies, who do the bidding of the senses blindly, who reveal outwardly in all that belongs to the external, with scarcely even a glimpse of that which lies within. These are in their first embodiment. Like children they are struggling with the load that they have taken upon themselves to carry, and they seem like *Sisyphus*, to be for ever condemned to roll this stone uphill; but not for ever, since in another form and through another life they may gain greater mastery of the senses. Such souls embodied in such forms have not the glimpses of vast existence, have no idea of the thought that lies beyond or the prophecies that reveal themselves. As one by one these cycles or spheres of existence are passed through, you gradually assume the position of spiritual conquerors; and we will point to a few instances in history whereby a recognition of the true nature of the soul, and of its completion and of its duality, has given to the world the highest expressions of genius, of religion, of art.

You will remember we stated in one of the discourses that the lesser angels had names among men. Will you call to mind one of the most ancient lawgivers of the earth, the Spartan *Lycurgus*, who, for the sake of his country, expatriated himself and made them promise not to change the laws for a hundred years. By the recognition of his spiritual power and of his own soul in his companion, he was thus enabled to vanquish ambition, fame, home, love of country, all, save the sublime duty that gave to his country what he believed to be the highest administration of law. You will all recall the three great poets that have made the world splendid with their productions, *Shakespeare*, *Milford*, and *Milton*, each of whom held converse with the world of spirits, and, under that power, drew even to nature into the very presence of angels and of Deity to complete their wondrous lore. None other

than the inspiration of the sublime soul that completed his soul could have made. He had dreamt the dreams that have been imperfectly translated and rendered to you. None other than the sublime comprehension of what the soul was made could have filled Dante with the Divine Drama that has electrified and filled the world; and none other but the subtle communion and consciousness of the Divine could have made the blind poet (Milton) see the angels ascending and descending, and have given to each the work appointed. These three have given the only great productions in the epoch of celestial poetry. What Lycurgus was to the ancient law, what Plato was to the ancient philosophies, what Dante has been to classical and divine verse, so other and lesser minds have been to peculiar and particular spheres of their existence, and whenever a mind has given to the world a completed thought, it has been a mind whose soul was complete by the divine recognition of the beautiful other soul that made up its life and counterpart. Trace wheresoever you will in history, you will not find a gigantic mind that has not been nourished and fed by unseen streams of sympathy from that other soul that, whether slumbering or waking, has filled the whole of earthly life with power and fame. And say whatsoever you will, each soul strives to gain from that unseen and other self the recognition, the appreciation, the response, that makes the world valuable and fame desirable. Poets have not written their choicest songs for fame, and artists have not painted their most glowing pictures for posterity. It is said that Raphael wrote one book of sonnets that only one dear pair of eyes ever beheld. It is said that Dante painted one picture intended for her who was in heaven. For that one poem and that one picture you would go round the world to see or read, since the innermost of these thoughts were revealed in them. You have Dante on the shelves of your library; you have Raphael in all the cathedrals and in all the places of the land; but you have not seen and have not heard the song and the picture that they sang and showed alone to the one object that made life valuable, and for whom all songs were sung and all pictures painted. Each one, as he or she draws nearer to the divine state which is angelic, becomes more and more aware of this palpable presence, and not more tenderly did God seek for her, not more ardently did Schiller strive to find her, than the soul when cased in outward form, when aware of the near approach of the cycle that shall reveal her to himself, or him to herself, also trembles.

It is owing to this influence and power that the Godlike man, or woman, conquering and vanquishing all lesser and meaner affections, rises upon himself or herself the semblance of the Divine. It is under those circumstances that they who revel in materiality alone can have no comprehension of, and have no part original in the perception of that which constitutes the angelic state. But, as we have stated, the conditions of expression in earthly life are such as to give to all the conscious hope of ultimately vanquishing and controlling matter, and meeting again the one special portion of the soul which only can belong to you and is yourself. In this sense only can the innermost spiritual nature be understood, and if we avow it to your outward understanding, remember we only expect it to reach the souls of those that are prepared to know; for many having ears will not hear, and many having understanding will not know; but all those who, having touched the sublimer heights and innermost nature of the soul, will remember that these are the thoughts that lie nearest and are most holy in their souls, and reveal to them that their kingdom is no longer of the earth, but is at last again of the heavens.

We said that the soul reveals itself in outward life by gradual gradations, that its lowermost expression is of the senses; that its second expression is of material splendour, of earthly attraction; that its third expression is of spiritual and mental power. Under each of these conditions it may take on many forms, since not once, but many times, must you strive to vanquish material substance before you succeed. The man of science, who is endeavouring to solve a problem, the ultimate truth of which he knows does not succeed at first, nor after the tenth time, sometimes not until the hundredth time, nor does he count any of the times in which he has not succeeded, but finally he does succeed; and that is the only year of his life. So with the soul that lives in eternity. These days and hours are not lost in which, groping blindly and in the dark, the soul strives to probe the outward mystery and conquer the physical body; because if it do not now succeed it shall at last succeed, and then that will be the one year of its life in eternity.

There are no failures in the calendar of the soul itself. Failures all belong to matter, to substance, are relative and transient; success alone is considered valuable, and is taken as a prize to the soul that wears it as a crown. Whoever, therefore, may take a million years to vanquish the material senses, will, after all, have succeeded, even as he who has done it in a thousand years. The processes are varied and slow, and the soul sometimes prefers to wander by devious paths instead of the straight one that leads to the appointed goal. There are many phantoms in outward life that lead you on to ambition and pursuit of fame, that lead you blindly in pursuit of pale flowers and of brilliant gems of fame; but these all count for nothing, unless the soul itself becomes possessed of the master key that, like the ancient philosopher's stone, reveals the secret of material life which is the first step. As physical existence

is therefore first and oppressively known to the mind and to the spirit, so the triumph of that comes through perfected science; and any age or mind which has given the loftiest expression of material science, or any individual that has penetrated most closely into the elements of science, has vanquished the first stage of material existence. What Humboldt is to the nineteenth century you may become, each by studiously and sedulously grappling with the elements that you meet in outward life.

The next victory is of the mind itself, and it wears its philosophy even as a coronal of thought, and what Kant and the German metaphysicians were to their century, you each may become by conquest over the second stage of material life.

The third is the loftier and the sublimer. You come into it through various ways of religious experience. The world is wrought over and over again, by the subtle alchemy of the Divine life, that it may yield its perfect gems and produce its loftiest flowers. So the soul again and again must conquer and reconquer ere it arrive at the loftiest and noblest victory, which is the knowledge of the spiritual kingdom. When you come into outward life, under any of the lesser kingdoms than the last, you come by laws that are connected with matter and with mental life; when you come into outward life the last time, and are a perfected angel, you come through a marriage that is also perfect, as the marriage of those that have given saviours and prophets and seers to the world. Whenever a completed soul meets and recognises upon earth, it becomes the progenitor of saviours to the earth; whenever a completed soul hands down a spiritual dynasty, it is a dynasty of prophets and seers that culminates in a Messiah, and of which the world has long been made aware.

By these signs you may discover, within yourself, what you are; you may know what you may become; because not more surely can the naturalist discover the particular genus or species to which an animal belongs by its skin, by any portion of its body, than can the spiritually-endowed discover to what age of growth each mind belongs by the thought that possesses you now. There is nothing to hide, nothing to conceal, nothing even to be ashamed of, since it is the stage of growth. But you cannot disguise the fact. Show me the thought that possesses you, I shall tell you how old you are in the dispensations of the earth. Show me the pleasures that fill you, I shall tell you whether you are a babe or a prophet. Tell me your companions, and in what kind of revelry you spend your midnight hours, and I will tell you whether you belong at present to the dispensation of Lucifer or of the Messiah. Show me the subtle aspirations that are within your spirit, let me know by what light you look forward to the future, and I can tell you the exact age of your soul in connection with the earth. As the tree reveals itself each year by the rings that denote its age, so you stand revealed by the thoughts that possess you. Whether you belong to the great company of poets, whether you have tasted of the fruits that grow on Olympus' height, whether you be an artist, whether you be a labourer, whatever thought possesses you, that is the index, and that the wise discerners of souls can tell by. This was why the Master stooped and wrote upon the sand when they condemned the woman that had sinned; for it is said that in that writing he revealed to each one their particular sin and foible, and they went away ashamed to cast the first stone. So ye who condemn not wisely, remember that even these, the lowest of earth, may be the greatest in the kingdom. If the thief upon the cross could meet in Paradise the one whom the other reviled, you know not by what subtle chain of spiritual existence the beggar at your door, the profligate in the street, or he whom the world condemns may stand to-morrow higher than you in the spiritual kingdom. The great leveller of mankind is Truth. He who brings the most truths reveals you most unto yourselves.

It is promised that in the new dispensation the Comforter shall bring all things to your knowledge. Ye who can understand will know that this thought given to-night is the expression of the innermost life of the soul, and that through all your wanderings, and in every hour of earthly life, if ye have glimpses of a higher and nobler and more godlike nature, it is because there is some ineffable tenderness, some divine and sweet sympathy, some chord of your innermost nature, that is linked to some being who, like Beatrice, leads you upwards, and guides you to your heavenly estate. What Isis was to Osiris, what Maia was to Jove, becomes the soul of each when revealed unto each; and you cannot have completed your earthly sphere nor filled the cycle of your experiences on earth, until you meet again that soul that has been divided from you by contact with matter. Then you are not married, but are as the angels, complete and reunited, and perfect, ready in your turn to take charge of souls that shall exist upon the earth or other planets, and afterward ready to ascend to spheres where even archangels are not permitted to dwell, and of which only those are aware that bask in the sunlight of Infinite love and perfect knowledge.

Subject for next Sunday: Spiritual Kinred.

POEM.

The Song of Isis to Osiris.

Where wert thou, O beloved One,
When the night divided us in twain,
And wearily from out the sun
We plunged in darkness to remain?
Wert thou the light and I the night,
We'd meet again;

* Raphael, painter of the Madonnas, was said to have written one book of sonnets for her whom he loved. It was a long time preserved by his family, safe from all eyes. Raphael himself, in his like pictures, things vanished. Dante, poet, not satisfied with one gift, consecrated to the love of Beatrice, passed long on painting a picture for her, perhaps herself.

For, behold, at morning's door
Where opens the twilight gate,
We would meet and pour
Our life out as of yore;
Or if thou wert the sea,
And I the land,
And ever toward me
Thou beckoned with snowy hand,
I could not come,
But evermore
Upon the shore
I'd feel thy waves caressingly.

Where art thou mighty soul?
I knew thee in the past;
And thy beloved control
I thought would ever last.
I seek thee in the flower,
I seek thee in the star,
And behold, across there comes,
Like a golden, shining bar,
Glimpses of our far homes.
Oh, come to me again,
Thou great God of my soul;
I am named the Beautiful;
I hold supreme control
Over all lovely things.
The flowers my handmaids be,
And of the earth and sea
I am the queen.

Behold thou art not seen,
The earth is as the night;
The flower sink to decay,
And all will pass away,
Unless thou come again.
I seek thee in the groves,
Where nightingales their loves
Proclaim in sweetest song;
Where the stream flows along,
With weary feet I press
E'er thy soul of tenderness.
O, thou soul of my soul!
Come to me as of yore,
And thy radiance still pour
Into my heart.

And ever from afar
Thou tremblest as a star,
A ray of light divine,
A glimmering doth shine,
A sound of watchless wings,
And unseem murmuring;
And the earth and sky again
Are cleft once more in twain,
And 'tis is set free.
Behold eternally
They stand before God's throne
Completed, perfect one.

Mr. J. W. Farnham remarks in a recent letter: "I was very much interested in the two poems by Robert Burns in 'Medium', No. 254. They are both quite equal to his poetry while in this world, and the second has the additional advantage of being more correct in sentiment than the poem to which it is given as a 'corrective.' I have often thought that Burns would wish to give a new version of man's mission from his higher field of vision. I fancy it will somewhat enhance his happiness that he has been able to give expression to clearer sentiments on that point."

A good test was given on Wednesday afternoon at Mr. Herne's, chance to a reverend gentleman well known to many Spiritualists. The Rev. Mr. O. desired a repetition of the ring test, given him some time before, but on this occasion the occult powers so ordered matters that a chair was made to serve in place of the ring, and was found so mixed up with the reverend gentleman and Mr. Herne that either the arm was made to pass through the substance of the chair or the chair through the arm. The clergyman in question assures us that he and Mr. Herne never looked hands for an instant, and that he was particularly on the watch to ascertain how the thing was done, and afterwards measured the aperture and endeavoured with Mr. Herne to reduce the wonder to natural causes, but signally failed to do so, and desires us thus briefly to notice the case.

CLERICAL SPOONBARN.—We have been favoured with a "confirmation list," issued from a parsonage in the Isle of Wight, which amply illustrates the levelling tendencies of religion. The truly Christian mind of the vicar is exemplified in the following list of the times, and of the people who are to apply at those times:—At twelve (for ladies); at a quarter past twelve (for females); at half past five (for gentlemen); at seven p.m. (for females); at eight p.m. (for males). This must be a curious parish, where the ladies are not of the female persuasion, and the gentlemen are of a neutral tint. Perhaps this is right in a place where p.m. does not commence till after half past five; but anyhow we should think the whole matter would be the better for a little more "confirmation." We can hardly—even in the face of the printed list we have received—believe that a religious ceremony of the most sacred kind is ever made the vehicle of such a glib distinction. But if the matter is really as stated, then we should like to ask this pointer of precept and abstainer from practice: What are his notions of getting into heaven by means of the special private entry he must think is provided for the ladies and gentlemen who would rather stay out than go in by the common gate for males and females? And this without any attempt to turn holy matters into ridicule, or make the smallest attempt at a joke out of so gross a prostitution of a religious position.—*Fun*, Feb. 27, 1875.

OUR GUARDIAN ANGELS.

Are they not all ministering spirits?
Beings beautiful, heavenly, fair,
Messengers of Love Divine,
Looking on this world of ours,
O'er our groping spirits shining,
Guide our footsteps, or we stray,
For the tempter still is nigh,
Let some beams of Heavenly Day,
Make our doubts and shadows fly.

Beings glorious, heavenly, bright,
In the robes of joy arrayed,
We are passing through the night,
Stoop in pity, lend your aid,
Wandering through imperfect life,
Struggling still to look above;
Sad and troubled by the strife,
Hold us in your arms of love!

Beings joyous, heavenly, glad,
Saved from sin, ye weep no more;
All in shining garments clad,
Shut within the golden door,
We are longing for release,
From our nature, prone to ill;
Dwelling in your Halls of Peace,
Lead us, teach us, help us still.

Beings holy, heavenly, pure,
Ye have conquered in the strife;
Help us bravely to endure
Unto Everlasting Life,
Angels, on your mission sped,
Through this new-born year impart,
Ever, as ye see the need,
Messages from Jesus' heart.

Malvern, Oct. 27, 1874.

ELIZA F. MORRIS.

[Beautiful verses from the pen of Mrs. Morris have appeared frequently in the *Medium*. Those printed above appeared in the *Malvern News* of January 2nd, with the following remarks by the editor, who is husband of the deceased lady: "This was the last song Mrs. Morris wrote. It was a 'Birthday Melody,' written as dated, but which she said, would be suitable as a 'New Year's song for the *Malvern News*. These and other pleasing episodes will be fully developed in the memoir to 'The Viking and other Poems,' edited by her husband." The work here alluded to is about to be issued by subscription, price 7s. 6d. Names of subscribers are being received by the editor of the *Malvern News*.—*Ed. M.*]

I beg to acknowledge the receipt of a parcel of books and pamphlets (value about £3) from John Scott, Esq., Belfast. I have been busily engaged in distributing the same. I have acknowledged the receipt of the same to him privately, but I feel it my duty to send the above to you, in order to show the readers of the *Medium* what noble, generous, and philanthropic men we have in the ranks of Spiritualism. It affords me great pleasure to thank him publicly for his great kindness and liberality to me, a perfect stranger.—*WILLIAM SCOTT, Merthyr Tydfil, March, 1, 1875.*

THE FREE GOSPEL OF SPIRITUALISM.

Sunday Evening Services,

DOUGHTY HALL, 14, BEDFORD ROW, HOLBORN.

Organist—Miss D'Arcy.

ORDER OF SERVICE.

Sunday Evening, March 7, at 7 o'clock. Doors open at 6.30.

Soft Voluntary—*Mendelssohn*.

HYMN No. 30 in the "SPIRITUAL LYRA."

MELITA.

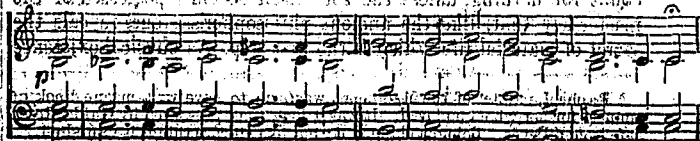
S. S. S. S. S.



The morn'g came at break of day, Un- to the gar- den so pul- chre,



With sad- den'd hearts to weep and pray For him, the lov'd one, bur- ied there.



What ra- diant light dis- pels the gloom? An- an- a- got- a- ba- hile the tomb.

2 The earth doth mourn her treasures lost;
All sepulchred beneath the snow;
When wintry winds and chilling frost
Have laid her summer glories low;
The spring returns; the flow'rs bloom—
An angel sits beside the tomb.

3 Then mourn we not beloved dead,
Even while we come to weep and pray;
The happy spirit hath but fled
To brighter realms of heavenly day;
Immortal hope dispels the gloom;
An angel sits beside the tomb.

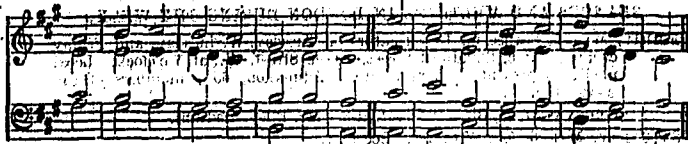
READING OF SCRIPTURE.

HYMN No. 47 in the "SPIRITUAL LYRE."

OLD 100th, GREGORY, W. W. W. L. M.



The out-ward world is dark and drear When friends we love are seen no more;



But hark! their happy songs we hear In music from the spi-rit shore.

2 We wake no more by night to mourn,
They are not lost, but gone before;
And still their loving thoughts are borne
In music from the spirit shore.

3 With cheerful steps to heaven we move,
Our mortal toils will soon be o'er;
Then all the angels of our love
Will greet us on the spirit shore.

4 Our Father God, for this we pray;—
That we may bear thine image more,
And do thy will in love alway,
Like angels on the spirit shore.

ANTHEM BY THE CHOIR.

HYMN No. 80 in the "SPIRITUAL LYRE."

AUSTRIA.

87. (able).

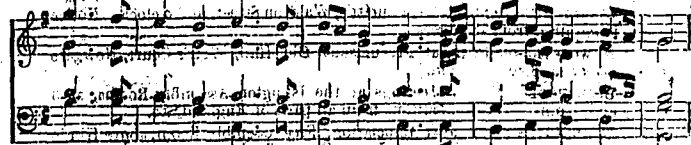
HAYDN.



Pence be thine, the an-gels greet thee, Kin-dred spi-rits wel-come here,
In their bliss-ful calm they meet thee—Shed a broad their lov-ing sphere.



En-ter, then, the sa-cred por-tals, Here thy heart's poor hom-age pay;



For the beau-ti-ful Im-mor-tals Wor-ship in our midst to-day.

2 With us all the sweet-voiced angels,
Reverent and adoring stand;
While we hear divine evangel
From the soul's great Fatherland.
Oh! though sorrow's chain hath bound us,
All our grief shall pass away;
For the Father's hand hath crowned us
In his glorious courts to-day.

INSPIRATIONAL ADDRESS BY MR. W. T. COLKS, OF CHICAGO.

CLOSING HYMN, "Shall we gather at the River?"

Our friend Mr. White, of Shadwell Hall, Leeds, has come out in the interesting character of a public reader. He gave an entertainment lately at Northampton, of which the *Mercury* speaks in terms of high praise. We hope to have the opportunity of hearing Mr. White in London during one of his visits to town.

A BOY PAINTER.—"At Brussels," say the newspapers, "a number of paintings are being exhibited which are said to surpass the works of some of the most celebrated masters. They were done by an untutored boy, who has just died, and who, in consequence of being weak, was allowed to roam about instead of going to school." If this child had been recognized as a medium it is probable that his paintings would have either been unnoticed, or received a very different verdict. Another report says: "A wonderful exhibition has been opened here. It is a collection of about a hundred landscapes of great merit, painted by a boy named Fritz Kerchovs, of Bruges, who died an idiot, aged eleven years. Had his mediumship been intelligently controlled he might have lived much longer."

MISS CHANDOS'S LECTURE.

The sixth and last lecture of the series on "Curative Mediumism" was given by Miss Chandos at 8, Blandford Street, Baker Street, on Monday evening last. The subject taken up was "Mediumism applied to surgical operations." The lecturer gave a short resumé of her previous lectures, showing how each separate branch was allied and contributed to the subject under discussion, and gave many additional illustrations and interesting facts to strengthen the position assumed, and which she clearly and very forcibly proved, to the effect that every surgical operation, of whatever kind, can be performed without the slightest degree of pain to the patient; not only so, but unlike those operations done under the influence of anaesthetics, where, in many cases, death occurs from the direct poisonous action of the drug, she showed how no after pains need be felt by the patient, a thing totally unheard of, or unknown in surgical practice.

We cannot close these remarks without adding our quota mite to the numerous testimonials already given to this gifted young lady, by saying that we have rarely, if ever, listened to a limited course of lectures that contained so much genuine matter handled in such a clear, comprehensive, and scientific manner; and, flattering ourselves with having given the subject a rather extensive practical study for a long period of time, we were the more pleased to find much additional matter, and simpler and more effectual modes of control of subjects, with very distinct lines of demarcation drawn between the various phases which the subject assumes, and if we were allowed to hazard an opinion and advice to the fair lecturer, it would be this: that on her repeating the lectures again, they would bear being extended over double the number of lectures, and thus we believe they would leave a more permanent impression on the minds of the students of the science, as so much matter was crammed into each of the discourses just completed, that only a part could be retained and fully digested in the time.

We would draw attention to the lecture on "Vegetarianism," to be given on Monday next at the above address, and as the lecture is to be given in aid of the Marylebone Association of Enquirers into Spiritualism, we feel confident that those desirous of furthering the objects of the Association, as well as those interested in the subject of the lecture, will be much gratified and enlightened, as Miss Chandos never does anything by halves.

DR. MONCK'S ENGAGEMENTS.

RUSHDEK.—Dr. Monck is making arrangements to visit this town for the purpose of holding light seances, on Thursday or Friday, March 11th and 12th. He may be addressed to care of Mr. Derby, 12, Albion Place, Northampton.

PETERSBORO'.—Dr. Monck is expected to hold light seances in Peterboro' on Wednesday, March 10th. Investigators wishing to sit with him should address him at once to care of Mr. Derby, 12, Albion Place, Northampton.

DR. MONCK AT NORTHAMPTON.

Next Sunday, March 7th, Dr. Monck will lecture, afternoon and evening, at Northampton. The subjects will be "Spiritualism and Christianity" and "Bible Spiritualism and Modern Spiritualism." These are subjects which, from his having for many years been a Protestant minister, Dr. Monck is well qualified to handle in an interesting and successful manner. Unusual local interest attaches to his visit, from the fact that his first church was at Earls Barton, near Northampton, where, at the age of sixteen, he preached some hundreds of "inspirational sermons," many of which were regularly printed and sold under the title of "The Juvenile Preacher's Pulpit." He was in the habit of preaching four or five times every Sunday to great numbers, and was in great request for the delivery of anniversary, &c., discourses in the surrounding towns and villages. Wherever it was announced that "the Boy Preacher," as he was called, would hold forth, the chapels were crowded to overflowing, so that people stood on the pulpit stairs, and in the very pulpit itself. No doubt, hundreds of his former admirers will now flock to hear him discourse on a subject which is of such absorbing interest, and has of late made such a remarkable headway in the town. Dr. Monck will hold a seance in Northampton on Saturday evening, March 6th, and several other seances during the following Monday and Tuesday. We understand that a few seance-tickets may yet be had on application to Mr. P. Derby, No. 12, Albion Place, Northampton. Friends in adjacent locality who wish to secure his services for private seances, &c., should address him at once, to care of Mr. Derby.

DR. MONCK'S NORTHERN TOUR.

Dr. Monck purposes visiting the following places on his way to Scotland:—Birmingham, Wolverhampton, Leicester, Manchester, Nottingham, Derby, Holloway, Belper, Matlock, Cromford, Old Hucknall, Howden-le-Wear, Burnley, Malton, Macclesfield, Dighton, Bishop Auckland, Stockton, Leeds, Bradford, Heckmondwike, Gawthorpe, South Shields, Rochdale, Oldham, Chéadle, Liverpool, and a large number of adjoining towns, in all of which he has engagements for lectures and seances, chiefly the latter. Friends in these places desirous of attending the seances, or retaining Dr. Monck for private sittings in their own houses, should address him to our care, 15, Southampton Row. Dr. Monck is also engaged for seances in Edinburgh, Glasgow, Johnstone, Dundee, and a large number of other Scotch towns.

Six spirit photographs may be obtained gratis on remitting 2s. 9d. for the numbers of *Human Nature* for September, November, and December, 1874, and January and February, 1875, which, with the spirit photographs, will be sent in return post free.

WHAT IS THE BEST FOOD FOR MAN, AND WHAT?—Miss Chandos will thoroughly discuss this subject on Monday next, at eight o'clock, at 8, Blandford Street, Baker Street. Admission 1s. The funds are to be devoted to the aid of the Marylebone Association.

NEW HALL, 19, CROFTON STREET, ISLINGTON.—Mrs. Bullock spoke in the trance on "The Spheres" on Sunday evening. On Sunday next, Dr. Sexton will deliver a discourse, subject: "The Duration of Future Punishment: Spiritualism and the Bible in harmony on the subject." To commence at 7 o'clock.

EGGERTON STANLEY, OFFICE, GUILMORE ROAD, PECKHAM
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Musical Boxes, four airs, 2 guineas; six airs, 3 guineas; eight airs, 5 guineas.
Pianofortes, Polished Walnut, 25 guineas; worn 15 guineas.
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MISS CHANDOS having made the Origin and Eradication of Organic and Nervous Diseases (including Dyspepsia) a special practical Study, is prepared to undertake the charge of a few additional cases.—Terms: One Guinea per visit (in London), including the necessary specific treatment, or Two Guineas per month if by post.—Miss Chandos continues to give instructions (privately, and by post) on Electro-biology and Mesmerism.—Write to Vale Cottage, Merryvale Street, Balham, Surrey.

THE "STURMBERG" PLANCHETTE
 may now be had in Three Sizes from nearly
 all respectable Fancy Dealers, or from J. Stormont,
 59, Constitution Hill, Birmingham, who is now the
 sole manufacturer of all sizes for four shillings
 and post free, second size, 2s. 6d. post free, third size, 1s. 6d. post
 free. Each complete in box with pentagraph wheels, pencil and
 directions.

GOSWELL HALL.—LECTURES (under Spirit-Influence), are delivered at Goswell Hall, 86, Goswell Road, E.C., every SUNDAY afternoon, 3.30 to 5.30. Admission Free. To be continued.

THE NEW SPIRITUAL INSTITUTION, 11, CHURCH
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